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Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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St. Paul's Church of Mansura, La., Shows Its Gratitude for the Work Done by Our Church Among the Negroes of the South by Giving Twelve Sons to the Holy Ministry, All Living and Active

St. Paul's Luthcran School, New Orleans, La., on September 5 opened for its 107th term. The school has been in operation since 1840 and since 1944 has been conducted as a joint enterprise by St. Paul's and First English Congregations.

The American Lutheran Publicity Bureau, 1819 Broadway, New York 23, N. Y., announces the large demand for its pamphlet *The Split,* a twenty-four-page booklet showing the "Split Between Roman Catholicism and Christ," compelled the printing of a third edition. Copies may be obtained for a dime each from the Bureau.

Our Lutheran Church in London, England, celebrated its fiftieth anniversary on September 15. This church was founded by a group of laymen who became acquainted with our Synod through reading Dr. C. F. W. Walther's writings. In 1896 of their own initiative they called a pastor from St. Louis. There are now two self-supporting congregations, whose pastors are the Revs. F. S. Janzow and E. G. Pearce.

Our frontispiece shows ten of the twelve ministers which St. Paul's Congregation, Mansura, La., has given to the ministry of the Lutheran Church. They are, seated, left to right: Pastors D. Robinson, E. R. Berger, C. P. Thompson. Middle row: Pastors E. H. Thompson, J. G. Lavalais, H. J. Lehman. Top row: Pastors J. V. Thompson, G. V. Laurent, L. H. Robinson, P. D. Lehman. Absent: Pastors Edgar Robinson, Valparaiso, Ind., and W. J. Tervalon, Atlanta, Ga.

Cleveland Gospel Center Vacation Bible School

Both the Democratic and the Republican nominee for the office of United States Senator from Minnesota are members of St. John's Lutheran Church (Norwegian Lutheran Church), Northfield, Minn. It is reported that the pastor of the congregation plans to remain strictly neutral.

Mr. and Mrs. Rudolph C. Lange, the only surviving members who fifty-seven years ago were among the founders of St. Stephen's Lutheran Church, Chicago, Ill., the Rev. Oscar Fedder and the Rev. J. F. Bauermeister, pastors, quietly celebrated the sixty-fourth anniversary of their wedding on August 27. They are the parents of the Rev. R. G. Lange, pastor of Zion Lutheran Church, St. Louis, Mo.

The Rev. H. A. Mayer of Bay City, Mich., and the Rev. H. W. Gockel of Saint

H. A. Mayer

H. W. Gockel

Louis were installed in an impressive service, held at Zion Church, Bay City, September 1, the former as Assistant Secretary of Missions, the latter as Assistant Executive Secretary of Synod's Board of Home Missions and Editor of the new professional journal *Today.* Dr. J. W. Behnken delivered the sermon and performed the rite of installation. Twenty-two pastors assisted in the installation ceremony.

St. Paul's Christian Day School, Saint Clair Shores, Mich., started in January, 1945, as a one-room unit. Under God's blessing it has developed into a three-room organization, with three full-time teachers. This August the congregation laid the cornerstone of its new school and chapel. The building will have four classrooms, two offices, an auditorium, and other accommodations. The Rev. Norman Rieck is the congregation's pastor and founded the school. Mr. R. C. Eckhardt is the school principal.

Mr. A. T. Wilson, newly elected president of the Lutheran Laymen's League and a member of St. James Church, Grosse Pointe, Mich., holds the position of vice-president of the National Bank of Detroit, the city's largest bank. He was born August 25, 1898, in Utica, Mich., where his father was pastor. A graduate of the University of Detroit, Mr. Wilson holds the degree of Master of Arts in law.

Al Wilson

The Rev. Paul C. Neipp is about to take up his duties as our Church's first missionary in Havana, Cuba, a city of about 600,000. He was commissioned at the recent Southern District Convention in New Orleans, La., together with the Rev. G. Oermann, missionary on the Isle of Pines, south of Cuba. Pastor Neipp expects to work in both the Spanish and the English language. If you know of anyone in Havana or vicinity who is interested in the Lutheran Church, please send his name and address to the Rev. Paul C. Neipp, General Delivery, Havana, Cuba.

Lutheran Memorial Hospital, Newark, N. J., founded in 1857 as the German Hospital and renamed the Newark Memorial in 1919, is now managed and operated by the Lutheran Memorial Hospital Association. Seven Lutheran bodies are represented in the Association: the United Lutheran Church in America, the Missouri Synod, the Augustana Synod, the Norwegian Lutheran Church, the Danish Lutheran Church, the Slovak Synod of the Synodical Conference, and the Zion Slovak Synod.

The Vacation Bible School of the Gospel Center, Cleveland, Ohio, had an enrollment of 150 children. The daily attendance was over 100. Of the children enrolled, twenty-five per cent were unchurched, twenty-five per cent belonged to other churches, and fifty per cent were connected with the Gospel Center in some way or another. A staff of nine teachers and a number of assistants drawn from the older children had charge of the school. The Rev. Robert Weller, pastor of the Gospel Center, states: "When better quarters and a numerically stronger staff become available, we shall dare to advertise the school. As it is, we just whisper it about." G. V. S.

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THE LUTHERAN Witness

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Editorial

Withstanding Temptations

There are interesting connections between the Propers of next Sunday, the Seventeenth after Trinity. Let us look at the Collect first. It contrasts the devil and God. The devil tries by his vicious temptations to keep the believer from following, with a pure mind and heart, the only God, who, according to the Introit, is righteous, upright in His judgments, and who deals with His servants according to His mercy. The Gradual further exalts the power and glory of our God. The Epistle exhorts us to "walk worthy of the vocation wherewith ye are called," and from the Gospel we learn how this is done worthily, "with all lowliness and meekness and longsuffering," and the Introit adds: "Blessed are the undefiled in the way, who walk in the Law of the Lord." The devil has only one real purpose: to drive the believer away from his God, into misbelief, despair, shame, and vice. He entices to evil, seduces to false fellowship, tempts to disloyalty and betrayal. Remember Judas! Remember Peter! Remember Demas! Let him that thinketh he standeth take heed lest he fall. We need God's grace daily to stand against this Foe. We need God's help to remain faithful to Him. So we pray this beautiful and appropriate Collect fervently:

"Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the devil and with pure hearts and minds to follow Thee, the only God; through Jesus Christ, Thy Son, our Lord, Amen. W. G. P.

The False Friends of Youth

Thank God, our young people, girls and boys, have good, sound, reliable friends. But, after all, they must also be warned against false friends. These false friends are not all of the same type. There are false friends who soon betray themselves. The young man and the young woman who have been brought up in the Church and are acquainted with God's Word will easily recognize these tempters to evil ways. When a number of this ilk approached the Lord Jesus, flattered Him, and seemed to defer to the superior wisdom of the Savior, Jesus at once recognized their hypocrisy and said: "Why tempt ye Me, ye hypocrites?" St. Paul also calls attention to the fact that there are false brethren, some of whom are very artists in the use of "good words and fair speeches."

However, there are also false friends who are such unconsciously. They mean well — oh, they may be very sincere. Peter was certainly sincere when he wished to guard Jesus against suffering and humiliation and said to his Master: "Be it far from Thee, Lord; this shall not be unto Thee." But in that moment he was a false friend. Again, Peter was certainly sincere when in Gethsemane he drew his sword and wounded Malchus, the servant of the high priest. But he was acting the part of a false friend.

How is the boy and girl, how is the young man and woman to distinguish between false friends and true friends? In the first place, we are not to trust anyone as we trust God. And, in the second place, young people are not simply to be guided by some mysterious inclination of the heart without the proper co-operation of the head. That is to say, while it is true that we feel drawn to some people, still we are also to watch our step socially and note in what direction we are walking and what influence this or that friend has upon us. The great English poet Shakespeare tells us that the affection of friends must be tried, and when they have thus been tried, we should grapple these friends to our hearts "with hoops of steel." Above all things, let none, young or old, forget that the very best Friend is Jesus. Blessed is that young person who does not only know the words of that hymn, but whose very heart has been won for the heavenly Bridegroom and moves them to say again and again: "What a Friend we have in Jesus!" S.

The Church and the Community

This is properly the subject for a book — which we don't intend to write. It cannot be adequately treated in a brief editorial. But it is a subject of abiding importance and, it seems, one of increasing interest to our people. It never fails that some editorial expression on this subject is followed by letters which pose all kinds of questions — is it right (or: is it proper? is it to be tolerated?) that our congregation (our pastor, our choir, our young people's society, etc.) has taken part in this or that local undertaking? For instance:

Pastor J. R. is president of the Rotary Club in his town.

A congregation collects $250 and presents it to the local paper's Tornado Relief Fund.

A sunken garden around a memorial tower is being promoted as a community project, "to commemorate those who have given their lives in the second world conflict, regardless of their religious affiliation." One of our churches is among the sponsoring bodies.

To mention particulars, there is the community hospital in Edwardsville, Ill. A good citizen donates the site, a medical doctor contributes a thousand dollars, a local organization gives a bingo party, another, a road show, and so the Children's Choir and the members of the Senior Choir at Trinity Lutheran Church went into a huddle with their director, Mr. O. E. Firnhaber, and said, "Why can't

we do something toward this worth-while community project?" They did. They hired a hall. The kids went out and sold tickets, over four hundred of them, adults at 75 cents each. And they gave a concert. "And what a concert!"

Concerning these and similar undertakings and community contacts on the part of our pastors and congregations, we must uphold, first of all, the principle of Christian liberty. Also, the pastor, by entering the holy office, has not given up any rights, but has assumed some new duties. All the rest is a matter of wisdom and expediency. There is the hard, legalistic approach, condemnatory of everything that is not specifically commanded in Scripture. This, however, is not the Lutheran attitude, but rather that of Calvin and of Puritanism. The Church does not legislate in these matters. On the other hand, calling a thing permissible is not the same as calling it commendable. And what might be commendable in Portland, Maine, may not be commendable in Portland, Oregon. Common sense, love for the Church, devotion to truth, charity for the weak, courage to stand up for our rights, these are the elements out of which decisions must be wrought when our community contacts seem to beckon in the direction of service to the public. G.

The Real Casualty

Mr. T. O. F. Herzer of the Canada Colonization Association has unusual opportunities for obtaining authentic information from Europe. About a year ago he quoted from a communication from a "competent observer" in Europe the following sentence: "The real casualty of this war has been the Lutheran Church."

All that has been reported to us during the past year by representatives of the National Lutheran Council and by our own emissaries in Europe, not overlooking the chaplains stationed with our occupation troops, confirms this statement. The displaced persons served by UNRRA are to a large extent Lutherans from eastern Europe.

A glimpse of the conditions under which they must live is presented on a page of pictures provided by the office of Dr. Lawrence Meyer, while the confusion which the war has brought to light in the church life of Lutheran countries is presented by Dr. F. E. Mayer of Concordia Seminary in a contributed article.

World Lutheranism looks largely to the Lutherans in the United States for reconstruction and rehabilitation. There must be a ULRRA — a united Lutheranism corresponding to the United Nations. The need of such joint action was stressed in a report to our convention of 1944 (*Proceedings,* pages 389—393): "To effect physical relief and rehabilitation of Lutheranism in Europe is a bigger job than any one Lutheran church body in America can carry out."

It is a turning point in history for the Church of the Reformation. G.

Good Manners at Church Weddings

When Pastor Walter Schlie passed out some mimeographed instructions announcing to his parishioners at Batavia, Ill., how marriages hereafter will be conducted in their church, he certainly did not dream of the commotion which would follow in the wake of his very sensible and matter-of-fact directions. But a United Press reporter got hold of the item and put it on the wires. Forthwith it blossomed out on front pages of newspapers in every part of our land, and was made the subject of discussions by columnists and feature writers, in letters to the editor, and in editorials. Ministers were interviewed especially on the all-absorbing question whether married couples should kiss at the altar after the ceremony. In a Milwaukee paper even Rabbi Louis J. Swichkow of Temple Beth-El and Lt. Col. (?) William H. Fox, divisional commander of the Salvation Army for Wisconsin and Upper Michigan, were quoted in black-faced type, and a feature writer wrote an essay on kissing as mentioned in the Bible.

The utter silliness of the debate did not prevent metropolitan dailies to give front-page space to the question of taking flash pictures, the singing of "Because," and the throwing of rice.

The editor of our Northern Illinois Supplement on reading the *Tribune* "exposé" promptly wrote the editor: *"So what?!* Why get excited about regulations which have been in force in the Missouri Synod Lutheran churches for years? Our congregations have always insisted upon decorum that does not violate Scriptural principles." For the *Tribune* editor's edification, Dr. Piehler sent him a copy of Pastor Fedder's *Church Etiquette.* G.

Harvest of Souls

No movement embodying some larger effort in the Missouri Synod has within our recollection taken such hold of our people as the missionary forward movement which was inaugurated in Detroit earlier in the year. None has so rapidly penetrated into the congregations and has set them in motion. The parish papers and District bulletins which come to this desk rarely fail to register some new forward effort under the "Each One — Reach One" program.

At Parsons, Kans., during the summer, 70 pastors and laymen from nine congregations attended a circuit mission meeting. Group sessions were held, the pastors and laymen meeting separately for one of the sessions. In the laymen's session the following resolution was formulated and then adopted by the joint assembly:

"Resolved that we bring to the attention of our voters' assembly the need of a home mission program; that we inspire each and every member to make it his personal obligation to contact at least one individual each week in an effort to bring him into the Kingdom; that we assist our pastor to the utmost of our ability to carry on a mission program; that we reassemble at a future date and report our progress and impart further information on how we can expand our mission effort."

Also the problem of Lutherans moving into construction and new irrigation areas is receiving earnest consideration. These new industrial and irrigation areas present peculiar difficulties to the pastor who is endeavoring to do his missionary duty. Often these are mass movements, involving thousands and even tens of thousands of people settling down in a new area. Often such families are living in unmarked houses and are not even known by their next door neighbor. A pastor in the State of Washington informs us that the percentage of Lutherans lost to the Church of those moving into construction areas is tremendous. And he adds a thought which is just as important as the appeal for personal evangelism, to this effect: "What a blessing it would be if Lutherans would *trouble themselves a bit* to find their church!" G.

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

Our Mission to the Highways and Byways

By OTTOMAR KRUEGER, Akron, Ohio

Our Synod has launched forth upon a great missionary expansion program, which is heralded by the slogan "Each One Reach One." We understand that this is to be a real missionary undertaking, that personal mission work is to be the chief consideration, that no one should be satisfied until he has brought at least one to Christ, the Savior.

We want to emulate the example of the disciple Andrew, who brought his very own brother to Jesus, and of Philip, who brought his good friend Bartholomew in the same manner. The individual soul is our great concern.

This is not to be a spasmodic, temporary campaign, to die down and be forgotten; this is to be continuous, emphatic, thoroughgoing, permanent. Certainly every member of the Church will welcome this appeal and strive to do his or her part in bringing souls to Christ.

Now, while we are striving to reach one or many, the writer wonders just how far we are ready to go in our beloved Church. Are we ready to reach out for those who are living on the other side of the tracks by using such common means as will reach them, or are we going to insist that they *come on our side of the tracks* and conform to certain traditional forms and customs? Friends, when we speak of the "millions of unchurched" in our country, we are including millions who, because of economic and social position and other conditions, will never come inside one of our present Lutheran churches to hear about Christ. We may like it or not; *there is a barrier there* for many people. We shall have to *take the Gospel to the other side of the tracks.*

There are people who are reluctant because of the lack of proper clothing about entering our fine church edifice; there are those who feel out of place in a service with extensive liturgical practices; there are souls for whom Christ died but who will never understand what a "gradual" is or what the "rubrics" are, and they do not need to in order to be saved; there are those who are frightened at the sight of a black clerical robe. What shall we do about these?

Are we still going to insist that they must first come up to our level of churchly custom and culture if they want the Gospel brought to them by the Lutheran Church? We have derided those who thought that one must learn German in order to be saved; now let us apply that to the present stress on churchly atmosphere and proper appointments, to our strange hymn tunes, which may be ever so beautiful and edifying in themselves, if understood, but which are not essential to true devotion and worship.

Are we ready to have another, a less rigid and elaborate form of worship and service, another kind of church edifice maybe, another style of preaching, which will appeal to these people? We want to reach them to *save their souls, not necessarily regiment them into our organization.* Let us go a step farther: *Bringing people to Christ and making them church members are two different things.* The one can be measured with the *Statistical Yearbook;* the other cannot.

A start in the right direction has been made. We have begun to carry the Gospel in appropriate manner to the hill people in certain sections of our country; we have tent missions in neglected rural areas; are we going to carry it in the same appropriate manner to the slums of our big cities? Are we ready for street preaching, and all that goes with it, to reach sinners? Shall we consider the person who wants to start such an effort a fanatic or slightly balmy? Is there a Biblical reason against such proceedings if we really want to reach certain groups? How far would St. Paul go today to gain people to bring them to Christ? Must we not forget some of our "stiffness" and limber up to conditions as they exist right at our elbows?

Spiritual Reconstruction in Europe

By F. E. MAYER, St. Louis, Mo.

I

Germany is today a country of rubble and ruin. The material destruction in virtually every city is beyond description. Germany's industry, economics, culture, government, are in utter chaos. But the spiritual rubble caused by Nazism is infinitely worse than the physical ruin and the total bankruptcy which the Nazis brought upon the German nation. "Our people," said Dr. Ahlers of Bremen, "have no religious foundations and are desperately in need of a faith. Only 10 per cent of them are really Christians. Most of the others maintained their church membership in order to provide for an elegant burial. Therefore I maintain that charitable work is not so vital now as spiritual aid. Actually churches are more important than food."* The Christians throughout America stand ready to feed the starving bodies of Germans, but it is equally important — in fact, in a sense more important — to feed the starved souls of the Germans. Our Synod was privileged to be among the first to succor the needy and the starving, especially during the first awful winter in the postwar era. The Christians of Germany are deeply grateful for the words of cheer brought to them a year ago by Dr. Behnken and the packages of food which have been sent in large numbers through the work of the Emergency Planning Council. But our Synod is also ready to assist the German Evangelical Church in its spiritual rehabilitation. For this reason I was asked by Dr. Behnken and the Emergency Planning Council to spend the summer in Europe and to make a survey of religious conditions of the Lutheran Free churches as well as of the so-called State churches. Through the kind offices of the Army and our chaplains I was able to travel very extensively in the American and British Zones and to visit not only representatives of the Lutheran Free churches, but also the official heads of several State churches and members of the Council of the EKiD.

City Churches in Ruins

The Protestant Church in Germany lies prostrate amid the rubble and ruin of its bombed-out cities. Formerly the sky line of every sizable town was marked with lofty spires. Today most of the large cathedrals are damaged beyond repair, and their beauty is turned to ashes. Occasionally a spire is still standing owing to the freakish action of the air pressure during the bombing. (A physicist tried to explain

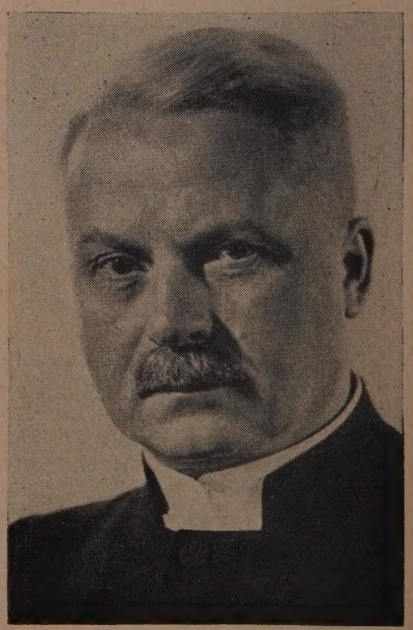
* See Herman, *The Rebirth of the German Church*, p. 2.

Dr. F. E. Mayer
Leaving for Europe
RELIGIOUS NEWS SERVICE PICTURES ON THIS PAGE

this to me, but a theologian will be excused if he fails to comprehend the intricacies of the laws of physics.) In Nuremberg thirty of the forty Protestant churches are completely or partly destroyed. The St. Lawrence Church — of interest to me as a native of Frankenmuth, Mich., where the Franconians a century ago named their log church of the forest after the Nuremberg twin-spired cathedral — is badly damaged. Its two spires are standing, but the roof is ready to cave in unless repairs are made shortly. But there is no material available. Bricks? Yes, they are to be had everywhere, but there is no mortar, no cement, no lumber, not even the necessary tools. Only two of Hamburg's fifty churches are still standing. Not one of Berlin's 187 Protestant churches is left intact; the Domkirche, the Kaiser Wilhelm Church, Niemoeller's former church, all are more or less severely damaged. Opposite the badly damaged Marienkirche in downtown Berlin is a Luther statue, and the only sign of the war is the small fracture in the marble base caused by a bullet. Is this symbolic of the hope that God's Word and Luther's doctrine true will again be placed on the banner of many, many German churches? One must drive through the Ruhr area and visit Dortmund, Essen, Bochum, to see what a gigantic task awaits the local parishes in the reconstruction program. In Essen only six of the former fifty-seven churches remain; in Bochum the walls and floors of the few remaining churches have been exposed to the weather for several years. Even in many of the smaller towns the churches are demolished, because the Nazis frequently used the churches either as observation towers or as the points of last resistance, and thus the allied artillery fire had to be trained on the churches. The acute shortage of church buildings is a tremendous handicap, a seemingly insurmountable obstacle in the re-building of the German Church. And yet, this problem can be solved — and is being solved. In fact, the destruction of the large churches may be a blessing in disguise, for these cathedrals were frequently more a monument to the piety of some monarch than a place of worship for the present generation. A moldy basement or flimsy barracks filled with a repentant and believing congregation may now prove to be a much holier place than a beautifully appointed church with empty pews. To reconstruct the church buildings will be a tremendous task, but a task which the German Christians must do by themselves, and a job which they can do if and when religious foundations are reestablished.

Laying a New Foundation

Before a solid foundation can be laid, a great deal of religious rubble must first be removed. The present chaotic conditions in the evangelical churches of Germany are the result of a long process of theological and religious deterioration. German theology sowed the wind of destruction decades ago and has reaped the whirlwind. Long before the Nazi theory of the supremacy of the German race and its resultant dethronement of God and deification of man was proclaimed by Rosenberg, German theology in large areas had forsaken its God-given treasure: the Open Bible as the only source of doctrine. The history of the German State Church is so involved, especially since the beginning of the nineteenth century, that it is quite difficult to bring all the loose ends together. There are so many tensions and countercurrents between Lutherans, Reformed, Calvinists, and Unionists — usually called Evangelicals — that, as Bishop Wurm said, an outsider is hardly capable of understanding all these trends and tensions. Until 1817 the Lutherans and the Reformed churches constituted separate and distinct church bodies. But since that time in a number of provinces these two groups were compelled by the princes to join in a Protestant union Church, known as the Evangelical Church. In Greater Hessia, for example, Lutherans, Reformed, and Evangelicals are under the same church government, and denominational distinctions as we know them in America are ignored. As a result, there has been theological confusion and, still worse, religious and doctrinal indifference. Then came liberal theology, which attacked the fundamental articles of our Christian faith. The religious apathy among the people grew by leaps and bounds. Theology became a system of human philosophy. And finally came Hitler and the "German Christians," who to all intents and purposes wanted to foist a new paganism on Germany, and the death knell of the Christian Church seemed to have been sounded. But a group of pastors, under the leadership largely of Martin Niemoeller, formed the so-called Confessional Front, *Die Bekennende Kirche,* and vigorously opposed the "German Christians" and Hitler's henchmen who had been placed into high ecclesiastical positions. In 1934 the German Evangelical Church (DEK), now known as the Evangelical Church in Germany (EKiD), was organized to unite the majority of Lutherans, Reformed, and Evangelicals to fight jointly the neo-paganism of Nazism. But now it



The Rev. Hans Meiser
Bishop of the Lutheran Church in Bavaria
Leader of Confessional Lutheranism

is no longer necessary to testify against the German Christians and Rosenberg's theory of the divine character of the German race. What is now the status of the EKiD? One party maintains that since the Lutherans and the Reformed disregarded their theological differences in the face of Hitler's persecutions, they should today work toward an "ecumenical" Church, which rises above confessional differences. The claim is made that while the EKiD is not yet a Church, it is a church fellowship in which all evangelical Christians are united without a commitment to a specific creed, be it Lutheran or Reformed. Niemoeller's slogan is: "Back to the Bible," because "the confessional writings of the Reformation, especially the Lutheran Confessions, are today totally insufficient to be used as a criterion to establish either the unity or the division of the (German evangelical) Church." Others, however, conscious of the meaning of the Lutheran Confessions, for example, Bishop Meiser of Bavaria, are earnestly contending for the Word of God as it is expounded in the Lutheran Confessions. The conservative Lutherans object to the plan which would dissolve the confessional Lutheran churches and establish a unionistic church body. They do not propose to destroy the EKiD, but hope to see it continued in order to unite all Christian forces for such joint endeavors as the *Hilfswerk* and representation before the military government. The tensions between the two parties are of far-reaching importance. It was my privilege to confer with many leaders of the EKiD, with theological professors, and with prominent pastors. In my discussions I invariably spoke of the sole authority of Scripture and of the need to return to sound confessionalism. While the German Church has gone through terrible trials and is still facing a dark future, there is reason to hope that Lutheranism still has a future in the German churches. The old Liberalism is gone, the churches are deeply repentant, and there is a sincere and earnest searching of God's Word. The pastors are looking for leadership, for guidance. Dr. Asmussen, the chancellor of the EKiD, said after we had concluded a five-hour theological discussion: "You have no idea how much good you can do for the German Church if you conduct such discussions with other theologians as we had last night and this morning." Pfarrer Fricke of the Hessian Church, as I boarded the plane in Frankfurt, bade me farewell in these words: "Please, return soon to Germany and help us." The Goettingen faculty: "We shall be happy if you can return to us and lecture at our seminary for a semester." If American Lutheranism, in deep humility for the unmerited grace of God bestowed upon us, in sincere loyalty to the Scriptures and the Lutheran Confessions, and with a sympathetic approach to the German theologians, will strengthen the weak hands and confirm the feeble knees, then indeed American Lutheranism will be of real help in laying a solid

Lutheran Church in Kassel

foundation for a new Church in Germany. And it is here where God is approaching our Synod to perform a specific task. The responsibility is ours to make our contribution in the laying of solid foundations. The German theologian's plea for assistance is not the cringing petition of a vanquished enemy. One must talk to these men, many of whom have only recently been released from concentration camps, to appreciate the terrific emotional strain under which they were and still are. One must listen to the searching analysis of the guilt question to learn how the men are seeking to build the Church on a firm foundation. One must try to understand the tensions which are created by the de-Nazification program, a program which is necessary and which on the whole is administered fairly, but nevertheless a program which often gives rise to unfounded charges and countercharges and which causes some nasty reprisals. One must keep in mind the long history of doctrinal dissensions between Lutherans and Reformed to evaluate the current tensions between the conservative Lutherans and those who favor an alignment with the Calvinistic-dominated and unionistic World Council of Churches. The German theologians need our help and our sympathetic understanding, and, I believe, in large sections of Germany they earnestly desire our help.

Building from the Grass Roots

The German churches have always had a well-organized church government, but the laity was largely inactive. The structure of the German churches reminds one somewhat of a beautiful dome erected on a weak foundation and flimsy walls. Member-in the church was frequently only a nominal matter. I preached in a church seating about 800 people which served a parish numbering 30,000 souls! How many of this multitude are really Christians? In one province the average annual Communion attendance was 5 per cent of the membership; in other words, one out of every twenty members attended once a year! (In our Synod it was 272 per cent in 1945.) Now all the hopes which they had placed on man are shattered. Cynicism and despair are evident everywhere. How can the Law and the sweet Gospel be brought to these hapless people? How can the youth be brought to Christ? All church work is done by professionally trained men and women. Slogans common in our circles, such as: "Personal evangelism," "Each one reach one," are foreign to the Germans. The Rev. W. C. Daib, who as representative of the Board for European Missions accompanied me on many of my trips, and I spoke to the German leaders about the necessity of enlisting their laity in church work. We pointed out that church membership is not established by heritage, but by an active and living Christian life. I am happy to report that in the church struggle between the Confessional Front and Hitler's German Christians many laymen became conscious of their responsibility and took an active part in the Church's work. The great Scriptural truth and the glorious heritage of the Lutheran Reformation of the priesthood of all believers and its resultant implications must become a living reality. The German church leaders will welcome the opportunity to learn how they, too, can build the Church from the bottom up rather than from the top down.

More Bread!

THE EMERGENCY PLANNING COUNCIL

Food Is Reaching the Starving

"The splendid food parcels . . . are arriving regularly." "The flour has been distributed to families with many children, especially refugees." "Ten bags of sugar, containing a 100 kg. each, arrived at Salem School as a gift of the Lutheran churches of North America." These are statements from letters written where the food is given to the hungry in Europe.

From Finland, Poland, Czechoslovakia, Austria, Hungary, Germany, France, the letters of gratitude are pouring in. And from China: "I would like to thank you with all my heart for the four parcels received. We've shared the contents with others." From Central Europe: "You should have seen the eyes of our six children when they saw the fine flour." "Your gifts are a balm. You can hardly imagine the excitement when a package arrives." From Poland: "Their arrival is a real feast for us." Going to the post office: "A lady who had already received her package said to me, beaming all over her face: *'Gehen sie zum Freudenfest?'* ['Are you going to the happy celebration?'] A woman who had brought along a two-wheeled cart pushed it back home with a face that cannot be described." "It was just as at Christmas Eve when we opened it, taking out cocoa, coffee, peanut butter, meat, dried apples — such wonderful things we have not had for years." "The shipment of clothing was incredible. All of it was good, useful material, with which we could provide much joy and relieve need. Many were stirred to tears." "Sometimes we were baking bread out of potato peelings. But now we have the canned goods from America and wonderful white bread. We praised the Lord for it, and our children have taken it as daily bread from the hands of our heavenly Father." Chaplain Gerecke, who speaks the Gospel to the top Nazi prisoners at Nuernberg, says: "Mothers gathered their children around about them and cried for joy when your food boxes were delivered. Some dropped on their knees right before us to thank God."

They Pray: "God Bless Them!"

In French from Belgium: "May God bless you and bless America, which possesses so many brave people with a great heart." From Poland: "My hearty 'God-a-mercy' for you." From Central Europe: "I am very happy that by your magnanimous help I could hold not only myself and my family above water, but I could also by your help restore some people struggling for their health back to life. My daily prayer is that God may richly bless you for the help which you have given me and for the relief which you are giving Germany by your great work of love." "I tell you a thousandfold: God reward you for the good gift of flour. When the need is greatest, God is nearest."

This Is Fellowship

The first hundred thousand catechisms are actually off the press in Europe. And a hundred cases of German theological books have gone over. Martin Sommer, a German prisoner of war in France, writes: "The books are helping to rebuild religious life and faith in our camp. All of us are astonished about your great works."

Millions of eager little hands will get something to eat if we'll give it to them

"I am stirred by your concern," writes Dr. Bogner, "born of fellowship in the faith." Those who receive are saying: "We also belong to the Lutheran Church." "It is simply impossible to tell what we feel in our deep despair when we see proofs of such neighborly love before us." From Czechoslovakia: "Thank the dear brethren in the faith heartily for the great help and wish them God's rich blessing." From France: "The very thought that the Missouri Synod in America showed such unselfish interest in the welfare of their *Glaubensgenossen* in Alsace helped much to bring the Synod much closer to them."

"The Misery Is Great"

In large areas there is no letup in suffering. Millions of devitalized, unbelievably hungry, half-dead people think of a slice of bread as a luxury. In a few weeks they will again be crouching together, cold and sick, hungry children held close by their mothers, who have little but the warmth of their bodies to give them.

A human being cannot for a long period build up strength on potatoes alone to fight off disease and cold. A life-and-death struggle is ahead in the coming winter: Millions of families will have no heat in their homes, if they have any homes at all, and many have no shelter whatever.

From China: "The starving eat weeds, grass, clay — for there is no food. Tiny shrunken children of three and four, so gaunt and gray they seemed like little old men and women, looked at me through the eyes of seventy as they begged for food by the wayside. Daily the dead are picked up in carts, which are unable to keep pace with the death march, while those still alive stagger into ready coffins."

Action Now

More than 12,000 food packages of 11 pounds each have been sent directly by mail from our headquarters in St. Louis. About 1,800 packages go to the needy countries of Central Europe every week. Each package contains a selection of malted and powdered milk, oil, Crisco, dehydrated soups, jelly, barley, rice, oatmeal, farina, navy and lima beans, split peas, prunes, raisins, pears, dried apples, peaches, apricots, candy, meat, cheese, tea, coffee; occasionally soap, needles, and thread are included.

Tons of foodstuffs which we have bought in Denmark, Switzerland, and Sweden have been distributed. More than 200,000 pounds of clothing which we sent last winter now actually cover the needy bodies of our fellow men.

A few days ago your committee decided to buy another $300,000 worth of fats and oils for distribution in Europe. We are also helping to inaugurate a "feed the children" program in the large cities to the extent of $150,000. Our food packages to the world's hungry cost about $40,000 per month. That makes our total for physical relief far over a million and a quarter dollars. Do we have your wholehearted support to the program?

What Can I Do?

Among a thoughtless and wasteful population God has made us His own that we may bring bread and coats and blankets so that the hungry and the cold may be kept alive. Or should it be said of us: "These pleaded for bread, but we did not give it to them?" Let each one ask: "Dear Lord, am I one that is passing them by?"

What can you do? Adopt a needy family for the winter, and send it packages of food and clothing. Ask your pastor, and he will secure for you from the "Emergency Planning Council, 3558 S. Jefferson, St. Louis 18, Mo." names, addresses, shipping instructions. Keep up correspondence with "your adopted family." We have the names (carefully screened by our committees in Europe) of thousands of needy families.

Our relief work has already saved many. We can save many more. The winter is at hand. The need is great. If help is to be brought, it must be brought now.

Needed — Medical Missionaries!

In our medical missions in India and China we are in urgent need of three or four American physicians who have seen

Patient Being Brought to Hospital by Relatives

the Lord and are eager to labor together with Him in the Orient. In India we have our Bethesda hospital at Ambur, an institution of some forty beds, staffed at present by two Indians, but no American physician. This hospital, of which Miss Angela Rehwinkel, R. N., is superintendent and Miss L. Rathke, R. N., is assistant superintendent, last year had no less than 53,625 treatments. In addition to all manner of ailments with which the physicians in the homeland come into daily contact, there were leprosy, kala azar, cholera, elephantiasis, plague, and other typically Oriental and tropical diseases, which American physicians very rarely encounter.

In China our emergency hospital of approximately forty beds until recently was in charge of Mrs. G. K. Wenger, R. N., and at present is headed by Miss Martha Boss, R. N. It is fortunate in having a very competent Chinese Lutheran physician, but he is planning to return to his old home in Eastern China. In spite of its lack of proper staffing last year this institution was permitted to offer more than twenty thousand treatments.

The question may be asked why we conduct a medical mission at all when we know that Oriental governments are earnestly striving to organize and extend their own relief work. Do not the governments of the world have at command much larger resources of men and means than our Synod?

The answer is that the civil governments as a rule do have larger facilities at command than the Christian Church. But it must be added that in countries like China and India, each of which has a population of about four hundred million, the task is so vast that for many years to come it will be impossible to meet even the most elementary needs of a minority of the people.

Natives of India Gathered Around Dispensary Bus Waiting for Treatments

But what is more important and compelling to us is the absolute inability of the governments to meet the spiritual needs of suffering people. The intimate interrelation of body and soul and their eternal destination is hidden to the eye of civil governments. Only the Christian recognizes this intimacy and the necessity of serving each in its special needs at the same time.

The average physician believes his work well done when his patient can be discharged as healed. But the Christian physician in the Orient is not satisfied with having healed the ills of the body. He knows that his patient has a soul, dead by nature in sin and lost, and therefore strives to bring it into spiritual life by the Gospel of Christ and to strengthen his patient for Christian living. "Go, sin no more." With Jesus physical and spiritual aid go hand in hand.

I might also point out that Christian

Giving an Ear Treatment at Back of Dispensary Bus

medical missions bear witness to the reality of the Christian faith that is professed by doctors, nurses, and missionaries. By their blameless Christian conduct and life they testify even without words and prepare the way for the Christian message by allaying the suspicions of average Orientals against the foreigners and their message, and in this way gain their confidence.

You hundreds of Lutheran physicians who have just returned and may be still returning from the service of our country, if you returned in spiritual and physical good health, hear: "The Lord hath need of you" for the building of His eternal kingdom. In the Orient He holds out to you an open door. Let your response be "Here am I; send me!"

FREDERICK BRAND

Chaplains Waiting for Calls

A total of 169 of our Army and Navy chaplains have been discharged and 72 of these thus far have not received or accepted a call as pastor at a civilian congregation or to some other position within the Church. Out of this number 31 plan to attend some institution of higher learning, and four out of these 31 will accept a call if one is forthcoming. *This leaves a total of 45 chaplains waiting for calls.* The chaplains who have accepted calls since their separation from the services number 65, and an additional 20 have returned to their congregations from which they had a leave of absence.

We have a total of 73 chaplains still on active duty, 27 overseas and 46 in the United States. These 73 are divided as follows:

U. S. Army, 7; U. S. Navy, 6; U. S. Naval Reserve, 3; Army of the U. S., 57.

Our Synod has had a total number of 248 chaplains in the services. Six were called to their eternal rest while on active duty. Nine are not able to serve in the office of the holy ministry at this time because of retirement, physical disability, etc.

Eight of our chaplains upon their separation from the services have accepted appointments to chaplaincies in the Veterans Administration.

Congregations and synodical officials, then, are being challenged right now to supply 45 chaplains with calls in the immediate future. Additional chaplains will receive their discharges from the Army of the U. S. and from the U. S. Naval Reserve in the coming months.

We believe that these veteran chaplains can and will make their special contributions to the welfare of the Church. They come to civilian congregations with a personal witness of their own experience of God's wonderful power and presence and of the transforming power and grace of Christ's Gospel.

We also believe that a returned chaplain has a special appeal to the veteran and his family. Together they wore the same uniform and had the same group experiences. Together they endured hardships, met the same dangers, and faced death. There are unseverable sympathetic bonds between them. They are linked together for life. Our returned chaplains should be successful missionaries among the unchurched veterans and their families.

Thousands serving in the armed forces were brought under the gracious influences of God's Word and Spirit in a far greater measure than in their previous civilian life. Uncounted and great numbers were reached also through the ministry of our chaplains, service pastors, key pastors, the witnessing of Lutheran servicemen and servicewomen and the distribution of an abundance of printed religious materials. Millions, actually millions, enjoyed the hospitality and the facilities of our Lutheran service centers. The missionary opportunities which are ours, as a result, must not be overlooked. Our returned chaplains have a special place in our missionary program.

PAUL L. DANNENFELDT, *Chairman*
Army and Navy Commission

The Hungry Eat..

The clothing which we shipped last winter is keeping these people warm. A dreaded winter is ahead. Get from your pastor the name of a family which you can adopt.

Share your food with these hungry people in Austria.

Orphans made happy by your food shipments. Help keep them from starving this winter.

"O Lord, we thank Thee for our Lutheran brethren in America who send us this food."

"A miracle happened. Fellow believers across the ocean filled our empty pots and cans."

Our relief also goes to China's hungry millions.

..And Bless Us

Your relief center in St. Louis where 1800 packages are packed every week and sent to Finland, Poland, Germany, France, and other needy countries.

Half of the children born in Europe die before they are a year old.

In Poland women and children come to the dock to get milk.

Dr. J. W. Behnken: "The next winter is going to be a harder winter than the last one was. And God knows the last one was hard enough."

We must share our clothing. You can get the address of a needy family in Europe from your pastor and mail 11 lb. packages of clothing.

We must share our food. You can adopt a hungry family in Europe and send that family food to keep it alive for the winter. Consult your pastor.

God stir in us the "faith which worketh by love" that His sun of mercy may shine into despair, that we may be His help to the helpless.

We are shipping 44 tons a month. Two-thirds of the money collected for relief is gone. Make your checks payable to

W. H. SCHLUETER, Treasurer
3558 S. Jefferson Avenue
St. Louis 18, Missouri

L. C. A. Convenes in Chicago

Under the leadership of Mr. John Sichling, vice-president, the Lutheran Collegiate Association held a very interesting and important convention at the Stevens Hotel in Chicago on June 15, 1946. Reports on chapter activities were given by chapter representatives from St. Louis, Minneapolis, Milwaukee, Detroit, and Chicago.

The newly organized Chicago chapter entertained the convention and provided a stimulating and informative program. Mr. Fred Strodell, vice-president of the Fair Store and active Lutheran layman, spoke on "Church Advertising." He stressed the need for the wholesale advertising of our Church and its Gospel message, using the media of radio, magazines, newspapers, etc. Mr. Strodell urged the members of the L. C. A. to assist in this program of advertising our Church by their consecrated efforts under the proper leadership.

Matters of business which came up before the association centered around organizing new chapters in the larger cities, placing a greater emphasis on public relations, and effecting a closer tie-up with the graduates of Gamma Delta chapters and with the Lutheran Academy for Scholarship.

The following officers were elected to serve for the coming year: president, Dr. E. W. Anderson, Detroit; first vice-president, Mr. John Sichling, Milwaukee; second vice-president, Mr. Donald Paul, St. Louis; recording secretary, Mildred Litke, Detroit; corresponding secretary, Mrs. Doris Reichel, Chicago; treasurer, Mr. Theo. Kissling, Chicago; and field secretary, Rev. R. W. Hahn, Chicago.

An informal banquet was held on the evening of June 15 in the Stevens Hotel, at which Mr. Alex. Benz, president of the Aid Association for Lutherans of Appleton, Wis., gave a provocative address. Dr. J. Kunstmann of the University of Chicago served ably as toastmaster for the evening. Rev. R. W. Hahn, field secretary, conducted the devotional exercises of the convention.

The L. C. A. is a group of Lutheran men and women who realize the blessings and advantages of a higher education and therefore wish to utilize their talents, knowledge, and abilities to better express their gratitude to their Lord by working for the Church. Its headquarters are at 77 W. Washington St., Chicago 2, Ill.

Synodical Conference Proceedings

The Synodical Conference is made up of the following synods: Joint Synod of Wisconsin, Minnesota, Michigan, and Other States (324,492 baptized members); Norwegian Synod of the American Ev. Lutheran Church (9,423 baptized members); the Slovak Ev. Lutheran Synod of America (21,914 baptized members); the Synod of Missouri, Ohio, and Other States (1,532,702 baptized members).

At the convention in Milwaukee, Aug. 6 to 9, 165 delegates were present at the opening session, 28 of the Wisconsin Synod, 4 of the Norwegian Synod, 2 of the Slovak Synod, 131 of the Missouri Synod. The opening sessions were devoted to Negro Missions. Concerning the reception of Negro congregations into synodical membership, the committee declared in its report: "We believe it to be within the rights and privileges also of our Negro churches, pastors, teachers, in good standing and under jurisdiction of the General Board, to apply for membership with a given synod or a district affiliated with the Synodical Conference; and we believe it to be within the rights of the constituent synods (or their districts) to receive such applicants in good standing into membership within their district and synod after they have been duly released by the General Board. We further recommend that congregations, both white and Negro, exercise discretion, wisdom, and love in putting this plan into operation."

Pastors G. A. Schmidt, E. L. Wilson, Andrew Schulze, and R. Pollatz were elected to the Board of Trustees and Missionary Board. Differences of opinion regarding Army and Navy chaplaincy and other matters relating to the doctrine of the call, the ministry, and the Church, referred to as "a source of disagreement between the constituent synods of the Synodical Conference for a number of years, threatening true unity among us" were referred to an Interim Committee composed of the following: Of the Wisconsin Synod: Pastors H. Eckert, A. Westendorf, and Mr. A. Schwantes; of the Slovak Synod: Pastor Jar. Pelikan, Sr.; of the Norwegian Synod: Pastor H. A. Theiste; of the Missouri Synod: Pastors H. J. A. Bouman, Theo. Nickel, and Mr. J. Kirsch.

The officers now serving the Synodical Conference are: Pastor E. Ben. Schlueter, President; Prof. L. Fuerbringer, D. D., Honorary President; Pastor Arthur Brohm, Sr., D. D., First Vice-President; Pastor Andrew Daniel, Second Vice-President; Prof. S. C. Ylvisaker, Ph. D., Third Vice-President; Prof. G. V. Schick, Ph. D., Secretary; Pastor M. Piehler, D. D., Railroad Secretary; Pastor Armin Schroeder, Statistician. G.

All-Lutheran Relief Effort

Chicago, Ill. — A $500,000 child feeding program for Europe will be launched in early October jointly by Lutheran World Relief and the Emergency Planning Commission of the Missouri Synod. Approval of the all-Lutheran effort was announced following a meeting of the American Section of the Lutheran World Federation and representatives of the Missouri Synod at the Hotel Belmont here.

The program will concentrate on child food needs in the larger cities of Europe, LWFAS chairman Dr. Abdel Ross Wentz of Gettysburg, Pa., said, and will probably continue through next spring. The conduct of the work in Europe will be supervised by LWFAS's European commissioner, Dr. S. C. Michelfelder, who is expected to return to his post in Geneva, Switzerland, late next month. Distribution of food will be through local church agencies on the Continent.

Attending the meeting here on September 21, in addition to the American Section members, were: the Rev. Dr. J. W. Behnken, President of the Missouri Synod; the Rev. Dr. Lawrence Meyer, promotion secretary of the Synod; and Dr. Louis Sieck, president of Concordia Lutheran Seminary, St. Louis, Mo.

National Lutheran Council News
Sept. 24, 1946

Lay Evangelism

During 1945 Olympia's Missionary Council assisted in bringing 27 new members into the congregation. Here are some of the accomplishments of this active Olympia, Wash., organization during 1945:

1. Seven advertisements were placed in the local papers. A spot announcement was made on KGY, inviting attendance at the V-J Day service.

2. Flowers were presented to members of confirmation classes on their confirmation days.

3. New members were added, through efforts of this Council, to the Women's League, the L. L. L., and the Girls' League.

4. Forty prospect calls, fifty membership calls, and fifteen miscellaneous calls were made during the year.

5. The four members of the greeting committee of the Council welcomed 656 visitors during the year.

6. A new guest registration system was installed.

7. Bulletins were mailed by the Council's recording committee to absentees from the church services.

8. The sustaining committee encouraged a number of delinquents to become more regular in church attendance.

9. "Approach to the Unchurched" was studied at Council meetings.

10. A second monthly meeting was added. On this evening the members of the Council go calling.

11. Many of the 88 children enrolled in the vacation Bible school came as the result of the Council's efforts.

12. Personal invitations were made by the Council to attend the annual dinner, the Laymen's rally, and the V-E and V-J day services.

What better way to learn personal mission work than by *doing* it?

Olympia's annual report, from which the above is taken, includes the double slogan: "Every Communicant a Witness" and "At Least One Soul for Christ in 1946."

Oregon and Washington Supplement

Wrecker or Builder

I watched them tear a building down,
A gang of men in a busy town.
With a ho-heave-ho and a lusty yell
They swung a beam, and a building fell.
I asked the foreman: "Are these men skilled
As the men you'd hire if you had to build?"
He gave a laugh and said: "No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."
And I thought to myself, as I went away,
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds by a well-made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town
Content with the labor of tearing down?

Author Unknown

The Roman Doctrine Concerning Marriage

(EDITORIAL NOTE. — The following letter was addressed by a Catholic priest to a parishioner who had become dissatisfied with his Church, was receiving instruction from a Lutheran pastor, and was about to be married to a Lutheran young woman. The name and address of the priest are on file.)

Dear —:

What I have seen in the paper today is a notice of your marriage license. As a Catholic priest I am going to sympathize with you because of the danger that you are placing yourself in. You have talked to many about your forthcoming marriage, but to me you would not come. You have been baptized a Catholic and have received Holy Communion and Confirmation. What it is, therefore, that would urge you on to peril not only your soul but the souls of the children that God will send you, is beyond my conception.

So may I ask that before you step in foolishly and reap the punishments of God on yourself and your marriage and children, that you take enough courage to bring D— down with you in the very near future and let me help you. If you don't come, as far as your soul and your relationship with the Church that Christ founded is concerned, these are the results:

1. You are committing sin by attempting such a marriage.

2. You will not be married according to the laws of God, and hence any act of marriage is sinful.

3. Marriage before a Protestant minister carries with it excommunication from the Church — hence if you die in that state — no salvation.

4. Before God you will be responsible for your children's salvation and the salvation of their children in generations to come.

5. If you have a wedding dance — so-called wedding dance — I shall forbid my people from the pulpit to attend either the wedding or the dance — for they would be condoning scandal — a marriage which in God's eyes is no marriage.

So if you think anything of yourself — your future, both in marriage and in the afterworld, I hope and pray that you will stop in as soon as possible and talk it over, I remain,

God's priest and representative,

From a Pocket Notebook

Cross Church at Omaha is taking the "Each One Reach One" campaign quite seriously. It has decided to call an associate pastor who will particularly direct personal mission work on the part of its members. . . . Four vacation Bible schools were conducted during the past season by the Lutheran Business Women of Saint Louis. Inner mission workers should get the story of this effort by addressing: Lutheran Business Women, 708 S. Fourth Street, St. Louis. . . . Understand, these business women did not collect some money among themselves to finance vacation Bible schools, but they operated them themselves, eight leaders and 46 volunteer workers spending 1,107 hours during four weeks. . . . Insistent pleading for a life story addressed recently to a synodical dignitary finally produces an honest biographical close-up, of which this is a sample: "I did *not* graduate with a *Summo Cum Honore* and had several bad marks in *Betragen*. Our Old Man couldn't see a joke, and we couldn't always see him coming." . . . "Old Man" is college language for the Director (Inspector), no matter of what age. . . . We made contact with one of these servants of our Church the other day while stopping over in Chicago, President Barth of Springfield. Having just bought 53 bedsteads and 50 mattresses from the Government for $135, he was in high spirits. . . . The Rev. Oscar Woods of the U. L. C. retired after 36 years in the pulpit, but returned to pastoral duties soon after and for the past three years has been pastor at New Kensington, Pa. He calls himself a "retreaded" pastor. . . . Reading Wm. Dallmann's *My Life* these days, we find it fully up to the expectations roused by the very favorable reviews. . . . Attending the meeting of the Lutheran Editors' Association in Minneapolis, Sept. 11 and 12, we were treated to a limited tour of the Twin Cities and got a glimpse of the many educational and charitable institutions built and sustained by Lutheran moneys. The Augustana Synod has its headquarters in a beautiful mansion on famous South Park Avenue, corner Twenty-fifth. . . . The J. P. Morgan residence in New York City, headquarters of the United Lutheran Church, is the most noted example of the conversion of great city houses to the use of the Church. . . . Zion Church of Glendale, Calif. (the Rev. Henry O. Kringel, pastor), recently announced in the newspapers a special service honoring two air-force pilots who had lost their lives in the war; the church was filled with worshipers. . . . At a missionary rally of our laymen in Montana, attention was directed by one of the speakers to the possibilities for gaining the unchurched which are offered by the divorce column in the daily newspapers. "Usually those undergoing such marital misfortunes are not good church members. Often also there are children involved. Might it not be a good idea to watch for such opportunities? One could catch such people at a low ebb of life when God's Word would truly do them much good." . . . The *Cleveland Press* took notice of the "Each One Reach One" effort by showing three English District pastors — Kemper, Boss, and Field — at their task of preparing material for a rally. . . . The *Lutheran Standard* lists an A. L. C. group of Satan's Bromides as applied to home mission work — for instance: "We must subsidize a mission that does not produce simply because it was started by us or some of our people." "All the good places are occupied by some church. Hence, why start a new one?" "We can just enlarge the churches we have and do our mission work that way." "Let us save money now and then expand when things are cheaper." . . . The office of the Chief of Chaplains informs us that the total number of chaplains on duty as of 23 August 1946 was 2,214. This number included all categories. . . . The Roman Church knows the value of higher education. At Decatur the Society of Jesus has purchased the office building of the Knights of Pythias, also 30 acres of land, and now have instituted a curriculum which demands more points for graduation than are required for a Ph. D. in any university. . . . Redeemer, Sioux City (the Rev. H. Otten, pastor), is the latest congregation to install a church library. The members are donating of their books toward the shelves. . . . At Arlington, Wis., the Rev. A. T. Wangerin regularly quotes from the LUTHERAN WITNESS, encouraging his people to read, a procedure which makes sense, because every home in the Arlington congregation has a subscription for the LUTHERAN WITNESS. G.

Concordia Seminary St. Louis, 109th Year

With the Trinitarian invocation spoken by President Sieck and the melodious strains of the traditional opening hymn "With the Lord begin thy task" the one hundred and ninth academic year of Concordia Seminary, St. Louis, was ushered in on the morning of Sept. 18, with an enrollment of 484, of whom 365 are in attendance. Because of the acceleration of courses during the war the eight preparatory schools of Concordia Seminary had no graduating classes to send to the Seminary this September. The next entering class will be ready in February, 1947.

Dr. Sieck announced that Dr. Martin S. Sommer, a member of the faculty for twenty-six years, and Dr. Theo. Engelder, who had joined the faculty in 1926, had entered upon honorable retirement.

The president, on behalf of the faculty and student body, congratulated Dr. William Arndt, who had completed twenty-five years of service in the New Testament Department. He stated that the entire Seminary joined him in thanking God for the blessing which He bestowed upon Dr. Arndt and through him upon the institution and the entire Church by his services. Dr. Sieck also expressed the felicitations of the Seminary to Prof. Alex Wm. C. Guebert upon his completion of twenty-five years in the holy ministry on the last Sunday in August.

The president then presented Prof. Martin H. Franzmann, formerly of Northwestern College at Watertown, Wis., who recently accepted the call to the New Testament Department and who would shortly be formally installed. Dr. John Fritz read the lection and offered prayer.

In his opening address, based on Eph. 5:16, Dr. Sieck urged the seminarians to make the first three words of the text, "Redeeming the time," their motto for the school year. He concluded his address with the words: "The days of our years are few and short. The world's day is hastening to its close. God is calling you to equip yourself to be the best possible instrument in winning and keeping souls with Christ. Redeeming the time, you will make this a profitable, enjoyable, and blessed year in His service. Amen."

The hymn of consecration, "Take my life, and let it be consecrated, Lord, to Thee," the Lord's Prayer, and the benediction, pronounced by Dean Jesse, brought the exercises to a close. Mr. Martin Stellhorn was at the organ.

K. K.

Record Enrollment at Springfield Seminary

Concordia Seminary, Springfield, Ill., opened its one hundred and first year with a record enrollment. 116 new students matriculated, the majority of them veterans of World War II, making a total enrollment of 222, of whom 205 are in residence this year.

Owing to the large number of students and friends present on September 4, the opening service was conducted in the seminary grove. Dr. G. Chr. Barth, president of the school, addressed the audience, basing his remarks on Ps. 119:12.

To accommodate the unusually large student body, unused portions of several buildings had to be rehabilitated. Three additional instructors, Candidate P. Bretscher and the Revs. Geo. Klein and E. Pautsch, have been engaged.

At the meeting of the Seminary Ladies' Guild on the afternoon of the opening day the wives of the married students were the guests of honor at a luncheon given by the guild.

W. A. Baepler

Church Dedicated at Miami, Oklahoma

Mount Olive Lutheran Church, Miami, Okla., begun in February, 1942, as a mission, organized in October, 1944, with forty-eight baptized and five voting members. Sunday evening services were first held in All Saints Episcopal Church. Realizing the need of having their own church, the congregation in July, 1945, purchased a desirable corner lot in a good residential section of the city. After corresponding with the Rev. F. R. Webber, the secretary of Synod's Committee on Church Architecture, the building committee drew up floor plans and designs for the church, from which the architect made his blueprints.

The church, dedicated June 2 of this year, measures 28 by 56 feet inside and seats 144. There is a full basement. The building material is native sandstone, which was donated by a friend, County Commissioner Guy Jennison. The stone, 165 big truck loads, was quarried by members of the congregation after working hours. The building committee acted as contractors and purchasing agents. Skilled labor was hired by the day and hour, as the need arose, and much work was donated by members of the congregation. Assistance was also given by some members of St. Paul's Church at Fairland.

The total cost of the building is about $14,500, of which about $10,000 were supplied by the District Church Extension Fund. With a Goodrich Tire plant located here and other business coming to Miami, population now about 15,000, the day is not far distant when the church will be filled to capacity and the plans to enlarge it will have to be carried out.

E. L. Coyner

Mount Olive Church, Miami, Okla., the Rev. E. L. Coyner, Pastor
Entire church is built of native sandstone

Convention of the Iowa District West

The tenth anniversary convention of the Iowa District West took place at the Walther League Camp Grounds, Lake Okoboji, August 18 to 23. Holy Communion was celebrated in the opening service on Sunday evening, Dr. J. W. Behnken, President of Synod, delivering the sermon. The Rev. Dr. M. F. Kretzmann, Secretary of Synod, had been scheduled to appear, but was unable to come on account of illness.

In his opening address on Monday morning President Herbert Berner urged the convention to "press toward the mark for the high calling of God in Christ Jesus." 109 voting pastors, 105 lay delegates, 14 teachers, and 12 advisory pastors had registered.

The Rev. S. W. Becker, M. A., read the convention essay on "The Gospels."

The larger part of the convention sessions was devoted to the work of missions. Pastor J. M. Ansorge, Secretary of Missions, reported that four congregations had become self-suporting during the past twelve months and that two new and promising missions had been started; the first trailer mission under District auspices was conducted during the past summer; two full-time institutional missionaries were installed, one in Sioux City, and one at the State Hospital in Cherokee. The District is to make a survey with a view to serving all public institutions with the ministry of the Word. The convention voted an increase in salary to all its mission workers. Generous grants from the Church Extension Fund were made to a number of congregations.

The usual reports were made by the secretaries of the various departments of the District's work. To fill vacancies that had occurred, Pastor W. Hinck was elected Secretary of Christian Stewardship and Mr. Albert Abel Financial Secretary.

In a special service on Tuesday morning the tenth anniversary of the Iowa District West was observed. The address was delivered by Pastor Adolph Schwidder, first President of the District.

The importance of Christian education was stressed in a special service on Wednesday evening, with Pastor William Schuelke as the speaker.

The opening devotion on Thursday morning was in the form of a Memorial Service in remembrance of Pastor August Rueber, who was called to his eternal rest. Pastor G. Griesse delivered the address.

Each day Dr. Behnken spoke in behalf of Synod. He presented a graphic

picture of the work of the church at large, its present status, and its future needs. He also drew a vivid picture of conditions in Europe.

F. WILLIAM E. WOLTER
Cherokee, Iowa

Kansas District Convention

Remodeling one of our domitories at St. John's College was still in progress when the delegates of the Kansas District arrived. The Housing Committee offered apologies, but found everyone suffering a few discomforts with a smile and the inward satisfaction that our students will have comfortable living quarters, once the project is completed.

The 262 delegates registered for the convention, held Aug. 19 to 23, are evidence that our "Sunflower" District is steadily growing. Vice-President F. A. Hertwig of Detroit delivered the opening sermon and also represented Synod's President. His presentation of Synod's business was particularly impressive and interesting because of his consistent reference to his basic text in John, chapter 4. Prof. L. Wunderlich of Winfield, Kans., delivered the essay on "Adiaphora."

The office of Executive Secretary of Missions and Finances, the Rev. J. E. Herrmann, was extended another six years after 1948, proof that his work has been of great advantage to the District in many ways. The slogan "Each One Reach One" was heard again and again, and when the Rev. Arnold Meyer preached his educational sermon, he enlarged on it by stressing that "Each One Teach One." Much interest centered around the establishment of a Negro Mission chapel in Kansas City, Kans.

"In our department we have no troubles," said genial Mr. C. A. Hass, treasurer of the District. Thank God! However, when Mr. Walter Schmid spoke enthusiastically of his Church Extension division of our work, one expression remained fixed in our minds, namely: "They need a chapel at —"; "they need a chapel at —"; "they need a chapel at —." This remark has a peculiar ring in these days of confusion in the building industry.

The District took time to consider the salaries of the Church's workers. Missionaries' salaries are to be adjusted, and self-supporting congregations were admonished to seriously consider whether the servant of God is properly supported in these days of inflation.

Three calls have been sent and returned, reported the Education Committee, and we still have no Executive Secretary of Parish Education. A shortage of teachers is hurting our schools.

A summer conference camp is to be established, and a girls' dormitory at Winfield is to be built.

O. W. MEYER

Northern Nebraska District Convention

For the first time in its history the Northern Nebraska District held its convention on "foreign soil" when it met, Aug. 19—22, at Concordia Teachers College, Seward, located in Southern Nebraska District territory. Evidently the majority enjoyed their stay at the college, for it was resolved to hold the next District convention at the same place.

The outstanding feature of the Sixteenth Convention of the District was the delight with which the pastors and delegates drank in the doctrine presented to them by Prof. E. M. Plass, S. T. M., of Concordia College, Milwaukee, as he addressed the convention on "Synergism." We learned anew that doctrine is neither a dead nor a dull issue in our Church.

Vice-President A. Brunn, D. D., of Brooklyn, New York, ably presented the world-wide work of Synod. He also preached the sermon at the opening service on Monday morning, Aug. 19. In his opening address District President W. E. Homann said, "One war must go on forever." He urged all to look to Christ for strength to strive successfully for the Lord and against the devil, the world, and our own sinful flesh.

The District President reported that our District now has a total of 140 congregations and mission stations, served by 115 pastors. Fifty-seven persons, thirty-one of them called, are engaged in teaching in the schools maintained by the congregations of the District. One congregation, Mount Olive, Norfolk, Nebr. (D. A. Gimbel, pastor), was received by transfer from the English District.

An evening session enabled the Board members to take the delegates, by pictures, to the scenes where "The Good Seed" is being sown by our missionaries. The Mission Board was encouraged to call another institutional missionary to Omaha.

Special services, and speakers at these services, were as follows: the Mission Service, Pastor H. M. Roth; the Parish Educational Service, Pastor Theo. Stolp; the Anniversary Service, Pastor O. C. Decker; the Memorial Service, Pastor A. Ollenburg; the Communion Service, Pastor E. T. Otto.

The District will continue its *Messenger* and declined to enter the Supplement plus District subscription plan for our church papers. The Lutheran Children's Home Society of Nebraska and Concordia Teachers College, Seward, were voted the privilege of soliciting funds, for building projects, within the congregations of the District. The proposed constitution of the Lutheran Welfare Council of Nebraska, an advisory body of Lutherans of all synods to promote welfare work within the State, was adopted.

Parish Education was presented by E. Chas. Mueller, E. S. C. E., and Pastor Theo. Stolp, Board chairman. A Stewardship Committee, to promote all phases of Stewardship, was elected by the convention. Representatives of various organizations, societies, and colleges addressed the convention. Pastor John Schulz of Oklahoma City, Okla., presented the Home Mission Expansion Program. We went home inspired to reach out for the unchurched.

H. G. CATTAU

Southern District Convention

The forty-second convention of the Southern District was held at St. John's Church, M. W. H. Holls, pastor, New Orleans, La., August 20 to 23. After the singing of an original hymn, "Looking Toward 1947," written by Pastor M. W. H. Holls, President Holls addressed the delegates on the topic: "Occupying the Land." The registration committee reported the largest attendance in many years. The doctrinal essay, by Pastor F. R. Zucker on "The Lord's Supper," produced much thought-provoking discussion.

Vice-President Herm. Harms, representing Dr. J. W. Behnken, gave a clear picture of Synod's vast program, convincing the delegates that there dare be no letup in carrying out Synod's program, but that we should strive to increase our efforts. Vice-President Harms also preached the sermon at the inspirational service on Tuesday night. At this service the Rev. Paul Neipp and Candidate E. G. Oermann were commissioned for work in Havana, Cuba, and the Isle of Pines, respectively, by Pastor H. Reuter, assisted by Vice-President Harms and Pastor Hugo E. Hartmann.

To give more laymen the opportunity to attend, two sessions were held at night. Finances were discussed the first night. A step forward in becoming a self-supporting District was made when the budget for 1947 was fixed at $60,000, a 50 per cent increase over this year. To meet the rising cost of living, the salaries of missionaries were increased. On the second night the Rev. H. W. Gockel, Assistant Executive Secretary, Board of Missions, presented Synod's personal mission endeavor: "Each One Reach One." Five-minute addresses on "Reaching Out Through Our Day Schools, Sunday Schools, Youth, Congregations, Circuits, as Individual Children of God," were made by Pastor Dallas Gibson, Pastor W. H. Hafner, Teacher R. W. Wismar, Pastor H. B. Roepe, Pastor A. H. Besalski, and P. H. Landwehr. Pastor G. A. Schmidt, chairman of the meeting, summarized the evening's program.

A highlight of the convention was the presentation of a check for $3,000 by Mrs. M. Gerstner, president of the

L. W. M. L., to President Holls for the purchase of a mission trailer.

Besides the usual fine exhibit of Concordia Publishing House, the publicity committee secured exhibits from the American Lutheran Publicity Committee, Valparaiso University, KFUO, L. W. M. L., and the American Bible Society. Frank W. Langham, District Secretary of the American Bible Society, spoke to the assembly.

Louis F. Wilken, Roll Call Supervisor of the L. L. L., addressed the delegates in behalf of the L. L. L. and urged organization of clubs in congregations not yet affiliated. The L. W. M. L. also presented its cause in a report prepared by Pastor A. H. Besalski, pastoral adviser.

Pastor W. H. Hafner, foreign mission representative, stated that work has been begun on the Philippines and Panama and that workers were returning to China and India.

The Board was encouraged to introduce the LUTHERAN WITNESS Supplement.

Memorial services were conducted for Pastor George Trapp and Teacher Paul G. Moerbe, Pastor H. B. Roepe, chaplain of the convention, delivering the memorial address.

On Friday night the highlights of the convention were broadcast over Station WNOE by President Holls. Music for the occasion was furnished by an octet composed of pastors and teachers under the direction of R. W. Wismar.

While this year's convention was less streamlined than last year, it was resolved to return to the old custom of longer meetings in 1948.

New Orleans, La. R. W. WISMAR

Southern Nebraska District Convention

The Southern Nebraska District met in convention at Concordia Teachers College, Seward, Nebr., Aug. 12—15. The keynote of the convention was struck in Dr. Brunn's opening sermon on 1 Cor. 15:9-10. He stressed the fact that the grace of God has made us what we are and that it is out of gratitude for this grace that we should be diligent laborers in the Lord's kingdom. This theme of God's grace was kept before the convention as Dr. Arndt delivered his essay on the doctrine of justification. This doctrine was presented in a simple and interesting manner. It is the doctrine on which the Lutheran Church stands, namely, that we are justified before God by grace, without the deeds of the Law. After giving a brief history of the formation of our democratic church body, Doctor Brunn, who represented Dr. Behnken, brought to the convention some interesting facts about conditions in the different mission fields at this time. Although many difficulties are encountered in some fields, the Lord has, in general, opened the door for our Church to enter.

On Tuesday evening the Rev. H. G. Hartner of Denver led a lively discussion on the topic "Each One Reach One." It helped to enthuse the delegates for the effort of Synod to bring to God a thankoffering of souls for His blessings upon our Church during the first hundred years of its existence.

The business of the District was highlighted by the emphasis which was placed on Christian education. While there is still an acute shortage of teaching personnel, the need for Christian education is emphasized by the chaotic conditions in the world and the moral breakdown in our country. An increased budget was voted by the convention. In addition, a resolution was adopted to collect $45,000 for a new gymnasium on the Seward College campus. H. C. LOESEL

Lutheran Academy for Scholarship

The Lutheran Academy for Scholarship held its first convention at the Morrison Hotel in Chicago on August 13 and 14. Although the Academy has been in existence for several years, wartime conditions prevented any conventions prior to this time.

The program of the convention featured Dr. Frances H. Ellis, who read a paper dealing with Hans Sachs. Dr. Paul W. Peters gave a critical analysis of Luther's efforts in textual criticism. Pastor W. F. Beck presented a paper dealing with Bible translations. Dr. C. W. Muhlenbruch delivered a paper and demonstrated the use of audio-visual aids in engineering teaching. The highlight of the Academy banquet was an address by Dr. Theo. Hoyer on "Political Factors in the Reformation."

The new officers elected by the association are: Dr. M. H. Scharlemann, president; Dr. C. W. Muhlenbruch, secretary; Dr. F. B. Miller, treasurer.

In its business sessions the Academy discussed the problem of the various types of membership and asked for a committee report at the next convention on this subject. Another committee is to consider the relationship of the Academy to the Lutheran Collegiate Association and the Lutheran Education Association. The decision was made to design and bestow an Academy award, consisting of a medal and a citation, for outstanding productive effort in the field of Lutheran scholarship. Steady growth of the Academy necessitated approval of a plan to appoint departmental chairmen in the various fields of learning. The Academy also decided to lend its support to the movement supporting synodical research funds. Fifty copies of *The Lutheran Scholar*, the publication of the Academy, are to be sent to fifty of America's leading universities for their libraries. Perhaps the outstanding resolution of the Academy, as far as permanent results are concerned, was the resolution to arrange at our Seminaries and at Valparaiso University a series of lectures by a scholar on some subject dealing with the interrelationship of the sciences and religion. It is hoped that these lectures will be presented annually and will be printed for general distribution. W. F. WOLBRECHT

Our Synod in Honolulu

It has been my privilege and pleasure, together with my wife, to spend six weeks in Honolulu during the past summer, visiting our son-in-law, the Rev. Adolph R. Meyer, our daughter Ruth, their two children, and to become acquainted with conditions in that part of the world and also the possibilities of our Synod to expand its work in the Hawaiian Islands.

Christians are always interested in missions and especially in those of their own Church. My purpose in writing these few lines for the readers of the LUTHERAN WITNESS is twofold: First, that the members of our congregations may be made conscious of the fact that we now have an established congregation in Honolulu; secondly, that if any of our readers have relatives or friends now living in Honolulu or on the Island of Oahu, they not only direct them to our church, which is still holding its services in the Lutheran Service Center at 1018 Lunalilo Street, but also send their names and addresses to our pastor over there, the Rev. Adolph R. Meyer, 2999-C Kalakaua, Honolulu 30, T. H. I found that many people from the mainland have taken up residence in Honolulu or its suburbs, some temporarily, some permanently. In addition, not a few tourists, among them also Lutherans, visit Honolulu during the course of the year. Since 1898 the Hawaiian Islands, formerly known as the Sandwich Islands, are part of the United States. Even the postage to those distant islands, two thousand miles from San Francisco, is the same as on the mainland, and, beginning October 1, the air-mail postage will be 5 cents for every ounce instead of 15 cents for every half ounce, as heretofore. Honolulu is a flourishing, up-to-date American city of about 250,000 inhabitants. The main industries are the production and canning of pineapples and the production and refining of sugar cane.

In 1901 a Lutheran congregation was established there, the pastor being Dr. Hormann, formerly of the Wisconsin Synod. His congregation remained independent until this summer, when it was officially received

into the United Lutheran Church of America. Toward the close of the year 1941 Dr. F. C. Streufert, representing the Home Mission Board of Synod, and Pastor A. Hansen, representing the California and Nevada District, went to Honolulu with the purpose of getting our work there under way. While they were returning, the Pearl Harbor disaster took place, and the war delayed the establishment of a congregation. However, in August, 1942, our Synod opened a Lutheran Service Center in Honolulu, and a year ago the Rev. Adolph R. Meyer of Augusta, Ga., in answer to a call by the Mission Board of the California and Nevada District, went to Honolulu and established a congregation, which consists of eighty communicant members. At the time when I left Honolulu this summer the congregation was negotiating for building lots. Since the erection of a church building for obvious reasons is almost prohibitive at this time, the congregation is contemplating the purchase of a surplus Army building and equipping it for church purposes. May the Lord continue to bless our work in that part of the world!

J. H. C. FRITZ

Letters from Readers

"GOSPEL HYMNS"

DEAR EDITOR:

In connection with the discussion in your columns on the kind of hymns to use in church, Seaman Beck seems to have hit the decisive point when he calls for whatever kind of music edifies the soul. We ought to be able through actual and factual experimentation to find out what kind that is. Is any such experimentation done when hymnals are set up? We debate opinions and tastes rather than facts. One contributor even said that "Gospel hymns" were not only inappropriate in church services (a matter of taste), but also ineffective, a rather amazing claim. Oddly, it seems to be the man who seldom hears them who dislikes the Gospel hymns most. The better Gospel hymns probably contain, on the average, as good a theology as the chorales; test them if you doubt it. They appear to have three large advantages over the chorale: They are usually written with music to fit the emphasis of the words (as were the original chorales, but not our translations * and our substituted melodies); they sum up their message in a chorus, which by repetition with every verse hammers one single thought into heart and memory till it haunts you; and they do not require long learning to sing and love and remember.

Since there may always be two kinds of taste in this matter, we should perhaps try to have a liturgical service on Sunday mornings with "good" music, and an informal service with Gospel hymns each Sunday evening.

Yours for the music that edifies the common man best, whichever that may be,

Eugene, Oreg. MARTIN P. SIMON

* Should read: "*some* translations." — ED.

"PROVE ME NOW"

DEAR SIRS:

I was deeply impressed by the article "They That Buy as Though They Possessed Not," on page 238 of the LUTHERAN WITNESS.

This story proves (if proof we need) that the Lord fulfills His promise made in Malachi 3:10.

Salem, Oreg. OTTILIE C. MONTAG

DAWN IN KOREA

The current issue of the LUTHERAN WITNESS proved particularly interesting because of the pictures it carried of an Easter service in Korea, attended by 9,000 people. I showed these pictures to a former Korean missionary, Mrs. Alice Sharp. (She is at present visiting with Miss Mary Banta, our Lutheran mission worker among the Chinese in Chinatown — on the staff of our own True Light Church.) Mrs. Sharp explained to me that the service was held at South Mountain, called in Korean *Nam San*. The spot where the Korean Easter service was held was formerly a Japanese worship shrine. At such shrines, all over Korea, students throughout the land, including especially the Christians, were obliged to assemble, particularly on holidays, for so-called "patriotic" exercises, which always included the ceremony of a bowing salute to the Japanese emperor, facing the East. Although the religious flavor of these ceremonies was expressly disclaimed by the Japanese, they caused the Christian missionaries a great deal of distress, and some refused to comply with the strict orders regarding their arrangements. In such instances their schools were promptly closed by the authorities.

I am sure that if the thrilling story of Korea's evangelization under the ever-tightening heel of Japanese persecution (especially in the years following the "independence" uprising in 1919) were more generally known, it would surely intensify the zeal of our people for our Church's crusade of missionary invasion of the Pacific recently launched in the Philippines.

New York, N. Y. PAUL G. AMT

"FROM THE HOUSETOPS"

DEAR EDITOR:

It is a remarkable thing that the command to preach and to spread the Gospel of salvation is expressed in such positive terms. While Jesus restrained many from spreading the news of a miracle, often saying: "See thou tell no man," and also urged secrecy, as in Luke 8:56, He *never forbade His disciples to spread the Gospel of the Kingdom.* He told them to go out into all the earth and to tell of His death and of His resurrection. What He told them in a whisper they were to preach "from the housetops."

Our spiritual journal, the LUTHERAN WITNESS, is a ready means to equip and to motivate all its readers to spread the story of the King who died for His subjects, for those still in the Kingdom of Power alone, as well as for those who are members of both the Kingdom of Power and of the Kingdom of Grace. Even as the journal before us employs freedom of *press* to let the Word of God speak and to be sounded forth, the readers use their freedom of *speech* for the salutary, constructive purpose of leading men to Christ and building up others in their most holy faith.

Our editors need divine guidance and blessing to write the adequate words to spread the bold testimony of the truth. Our readers need divine motivation and blessing to put to use the valuable counsels given by this journal. May God continue to bless its pages!

WALDEMAR STREUFERT

Livingston, Calif.

L. W. M. L. HAS SOLUTION

In the August 13 issue of the LUTHERAN WITNESS you had an editorial on the Church Extension Fund in which you vividly and sympathetically described the woes of a church without its own building and then said: "There is only one solution: the Church Extension Fund." I told the women of the Lutheran Women's Missionary League, Central District, that they could prove you were wrong, and they did by giving the mission in Warren $5,000. Their outright gifts help solve the problem of those missions which can get a loan for only part of the needs.

ALLAN HART JAHSMANN

Warren, Ohio

FISCAL CONFERENCE — A CORRECTION

The current LUTHERAN WITNESS carries an article on page 318 headed "The Tenth Anniversary Meeting of the Fiscal Conference." In the *Handbook* of Synod you find that the Fiscal Conference is mentioned in the 1926 *Proceedings* of the Thirty-Third Synodical Convention. Pages 300, 310, and 311 of these 1926 *Proceedings* make reference to the Fiscal Conference. The resolutions of that convention make a Fiscal Conference a permanent institution. The language indicates that the Fiscal Conference met prior to that time but only as a voluntary group. It is obvious, from a glance at these *Proceedings*, that the Fiscal Conference met this year as an official body for the 21st time, and it might have, therefore, celebrated its 20th birthday.

THEO. W. ECKHART
Financial Secretary

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Concordia Bible Teacher. Topic of the Quarter: "Great Passages of the Bible." Vol. VII, No. 4, October, 1946. By Dr. J. M. Weidenschilling. 80 pages. Price, 75 cents per annum.

Concordia Bible Student. Topic of the Quarter: "Great Passages of the Bible." Vol. XXXV, No. 4, October, 1946. By Dr. J. M. Weidenschilling. 63 pages. Price, 50 cents per annum.

These booklets have been reviewed repeatedly in the columns of the WITNESS. There are always two booklets of each number, one for the teacher and the other

for the student. If you are not acquainted with the excellent work of Dr. Weidenschilling, send for copies and note his lucid comment and his helpful directions. This No. 4 of Vol. VII deals with the great passages of the Bible; for instance: Is. 53, John 1, John 10, and, of course, 1 Corinthians 13. S.

Refuge and Strength. Daily Devotions No. 71. September 22 to November 10, 1946. By Rev. Martin Walker. Concordia Publishing House, St. Louis 18, Mo. 64 pages. 5 cents, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Glockengelaeute der Reformation. By Arth. E. Michel. 64 pages. Same prices.

The period which these devotional booklets cover extends from September 22 to November 10. Each contains a number of separate prayers. Both therefore give considerable attention to matters connected with the Reformation, but the content is decidedly positive. The diction is clear and fitting. These booklets are not only valuable for the home, but are adapted also for distribution in missionary endeavors. S.

DEATH NOTICE

Rev. John Brauer entered rest at the home of his daughter at Echo, Minn., on Sept. 21, 1946. H. F. BRAUER

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained: CANDIDATES

Wendler, Harlan C., in Holy Cross Church, Collinsville, Ill., by E. W. Jahn, 12. Sun. p. Tr., Sept. 8.

Ordained and installed:

Brack, V. W., in St. Peter's Congregation, Woolstock, Iowa, by O. E. Weiss, 11. Sun. p. Tr., Sept. 1.

Geffert, Melvin R., ordained in Trinity Church, Harvey, Ill., by R. L. Geffert, 11. Sun. p. Tr., Sept. 1, and installed in St. Matthew's Congregation, Wildrose, and Zion Congregation, Fortuna, N. Dak., by G. Hinz, 12. Sun. p. Tr., Sept. 8.

Heilman, Marcus L., in St. John's Congregation, Shawnee, Okla., by C. W. Luekens, 12. Sun. p. Tr., Sept. 8.

Lueker, Carl M., in St. John's Congregation, Granite, Okla., by K. S. L. Leimer, 12. Sun. p. Tr., Sept. 8.

Mueller, Herman W., in Bethel Congregation, Sweet Home, Oreg., by Frederick R. Riess, 11. Sun. p. Tr., Sept. 1.

Ring, George C., in First Congregation, Hanford, Calif., by Paul E. Jacobs, 12. Sun. p. Tr., Sept. 8.

Ordained and commissioned:

Behringer, O. N., in Trinity Church, Rutherfordton, N. C., as missionary in the Southeastern District, by J. L. Summers, 12. Sun. p. Tr., Sept. 8.

Geisler, John Harold, in St. Paul's Church, Fort Worth, Tex., as missionary in Paris, Tex., by Walter E. Dorre, 11. Sun. p. Tr., Sept. 1.

Oermann, E. G., in St. John's Church, New Orleans, La., as missionary in Cuba and the Isle of Pines, by H. Reuter, Aug. 20.

Peters, Arthur W., as missionary in western Montana (Pablo Parish), by John Chambers, 11. Sun. p. Tr., Sept. 1.

Commissioned: PASTORS

Iben, Harold, as missionary in East Muskegon, Mich., by A. P. Marutz, 12. Sun. p. Tr., Sept. 8.

Neipp, Paul C., in St. John's Church, New Orleans, La., as missionary in Havana, Cuba, by H. Reuter, Aug. 20.

Spitz, Paul Ph., in Trinity Church, Casper, Wyo., as missionary in Thermopolis, Boysen Dam, and Worland, Wyo., by A. G. Johnson, 11. Sun. p. Tr., Sept. 1.

Installed:

Albach, W. H., in Mount Olive Congregation, Shelton, Wash., by Theo. Brackmann, 12. Sun. p. Tr., Sept. 8.

Esch, A. C., in St. Peter's Congregation, Evansville, Ill., by Gilbert C. Meilaender, 13. Sun. p. Tr., Sept. 15.

Frankenstein, K. F., in St. Paul's Congregation, Chenoa, Ill., by J. F. Schnack, 12. Sun. p. Tr., Sept. 8.

Gienapp, Walter L., in St. Paul's Congregation, New Boston, Mich., by Herbert B. Fehner, 12. Sun. p. Tr., Sept. 8.

Hennig, John F., in St. John's Congregation, Nelson, B. C., Can., by T. W. Folkmann, 12. Sun. p. Tr., Sept. 8.

Hoffmann, Walter, in St. Paul's Congregation near Steeleville, Ill., by J. Mueller, 13. Sun. p. Tr., Sept. 15.

Kretzmann, O. F., in Zion Congregation, Wellington, Colo., by Theo. A. Meyer, 12. Sun. p. Tr., Sept. 8.

Kretzmann, Paul E., in St. John's Congregation, Forest Park, Ill., by K. F. Lohrmann, 12. Sun. p. Tr., Sept. 8.

Krog, Carl E., in First St. John's Congregation, Chicago, Ill., by Paul Sauer, 12. Sun. p. Tr., Sept. 8.

Lail, Robert L., in Our Savior Congregation, Lake Worth, Fla., by Dallas Gibson, 12. Sun. p. Tr., Sept. 8.

Mehringer, W. G., in Immanuel Congregation, Steger, Ill., by H. H. A. Harthun, 12. Sun. p. Tr., Sept. 8.

Meyer, C. G., in Trinity Congregation, Van Meter, Iowa, by C. Lilie, 12. Sun. p. Tr., Sept. 8.

Meyer, Waldemar E., as assistant pastor in St. Peter's Congregation, St. Louis, Mo., by Arthur J. Meyer, 4. Sun. p. Tr., July 14.

Oberheu, Gerhard, in St. Luke's Congregation, Olmsted, Ill., by G. K. Schmidt, 11. Sun. p. Tr., Sept. 1.

Oldehoeft, A. E., in Immanuel Congregation, Junction City, Kans., by Geo. Klattenhoff, Sept. 6.

Pearce, E. George, as associate pastor in Luther-Tyndale Memorial Congregation, Kentish Town, and in Holy Trinity Congregation, Tottenham, London, England, by M. J. Lutz, 9. Sun. p. Tr., Aug. 18.

Poehler, W. A., as president of Concordia College, St. Paul, Minn., by Pres. R. C. Heyne, 13. Sun. p. Tr., Sept. 15.

Quitmeyer, H. H., in St. John's Congregation, Dumas, Tex., by R. L. Young, 12. Sun. p. Tr., Sept. 8.

Skov, Oswald, in First Lutheran Congregation, San Fernando, Calif., by C. T. Voge, 11. Sun. p. Tr., Sept. 1.

Spaude, C. F., in Zion Congregation, Lyons, Ill., by M. Nickel, 13. Sun. p. Tr., Sept. 15.

Zapf, E. A., in Zion Congregation, Edgeley, N. Dak., by F. E. Brauer, 13. Sun. p. Tr., Sept. 15.

TEACHERS

Albers, Oscar, in Bethlehem Congregation, Fort Wayne, Ind., by A. C. Scholz, 12. Sun. p. Tr., Sept. 8.

Bayer, Lester B., Cand., in Trinity Congregation, Greeley, Colo., by Leo E. Rubel, 11. Sun. p. Tr., Sept. 1.

Becker, Donald, in Trinity Congregation near Morristown, Minn., by Edw. A. Lazarz, 10. Sun. p. Tr., Aug. 25.

Becker, Walter F., in Zion Congregation, Fort Wayne, Ind., by Paul L. Dannenfeldt, 12. Sun. p. Tr., Sept. 8.

Behrens, A. R., in St. John's Congregation, Salt Lake City, Utah, by R. E. Schulz, 11. Sun. p. Tr., Sept. 1.

Bickel, Howard, as teacher in Concordia School, Parkland, Wash., by R. A. Frantz, Sept. 3.

Braunschweiger, M. P., in St. Michael's Congregation, Wolcottsville, N. Y., by Frederick Schleef, 12. Sun. p. Tr., Sept. 8.

Daenzer, Albert L., in St. Peter's Congregation, Chicago, Ill., by Arthur B. Preisinger, 12. Sun. p. Tr., Sept. 8.

Dunk, Carl, in Zion Congregation, Fort Wayne, Ind., by Paul L. Dannenfeldt, 12. Sun. p. Tr., Sept. 8.

Eickemeyer, C. A., in St. Paul's Congregation, Janesville, Wis., by E. A. L. Treu, 10. Sun. p. Tr., Aug. 25.

Ernst, E. A., as teacher in the North Suburban Lutheran School, Whitefish Bay, Wis., by H. A. Schwertfeger, 12. Sun. p. Tr., Sept. 8.

Ernst, Herman, in Grace Congregation, Hayward, Calif., by W. Luebkeman, 12. Sun. p. Tr., Sept. 8.

Graf, Waldemar T., in St. Paul's Congregation, Farmington, Mich., by E. L. Stuempfig, 12. Sun. p. Tr., Sept. 8.

Greunke, Martin A., in St. John's Congregation, Berlin, Wis., by W. T. Eggers, 10. Sun. p. Tr., Aug. 25.

Griebel, Hugo, in St. John's Congregation, Ellisville, Mo., by Wilbert Koenig, 13. Sun. p. Tr., Sept. 15.

Groth, L. G., in St. John's Congregation, Ellisville, Mo., by Wilbert Koenig, 13. Sun. p. Tr., Sept. 15.

Hinrichs, Erich, in Zion Congregation, St. Louis, Mo., by R. G. Lange, 12. Sun. p. Tr., Sept. 8.

Hinze, R. W., in St. Paul's Congregation, Cleveland, Ohio, by Theo. Dorn, 12. Sun. p. Tr., Sept. 8.

Juergensen, T. L., in First Lutheran Congregation, Paola, Kans., by B. J. Loesel, 11. Sun. p. Tr., Sept. 1.

Kalbfleisch, Victor, in Concordia Congregation, Chicago, Ill., by Fred J. Pfotenhauer, 13. Sun. p. Tr., Sept. 15.

Kessler, William, in St. John's Congregation, Austin, Minn., by W. F. Milbrath, 9. Sun. p. Tr., Aug. 18.

Kieschnick, O. H., in Redeemer Congregation, San Antonio, Tex., by M. J. Cordes, 9. Sun. p. Tr., Aug. 18.

Koepke, Edgar A., in Zion Congregation, Wausau, Wis., by P. W. Roehrs, 12. Sun. p. Tr., Sept. 8.

Kuhlmann, A. J., in Ebenezer Congregation, Milwaukee, Wis., by Martin W. Strasen, 12. Sun. p. Tr., Sept. 8.

Kurth, C. A., in St. Stephen's Congregation, Hickory, N. C., by Herman C. Scherer, 11. Sun. p. Tr., Sept. 1.

Lassanske, Roland R., in St. Paul's Congregation, Indianapolis, Ind., by Theodore C. Meibohm, 12. Sun. p. Tr., Sept. 8.

Leimer, Walter B., in St. Paul's Congregation, Omaha, Nebr., by E. T. Otto, 11. Sun. p. Tr., Sept. 1.

Manz, Paul O., in Mount Olive Congregation, Minneapolis, Minn., by Theo. H. Schroedel, 13. Sun. p. Tr., Sept. 15.

Mertz, Henry A., in Trinity Congregation, Fort Wayne, Ind., by H. E. Levihn, 12. Sun. p. Tr., Sept. 8.

Moeller, Walter, in Peace Congregation, Detroit, Mich., by Enno G. Claus, 13. Sun. p. Tr., Sept. 15.

Orlowski, Marvin, Cand., in St. Paul's Congregation, Vernon, Tex., by J. A. Birnbaum, 11. Sun. p. Tr., Sept. 1.

Preuss, Theodore, in Grace Congregation, Chicago, Ill., by G. Elbert, 13. Sun. p. Tr., Sept. 15.

Ranke, Rudolph G., in Immanuel Congregation, Toledo, Ohio, by Hilmar T. Rosenberg, 11. Sun. p. Tr., Sept. 1.

Rathe, Willard W., in Trinity Congregation, Mount Clemens, Mich., by Wilfred J. Junke, 12. Sun. p. Tr., Sept. 8.

Reese, Richard J., in Zion Congregation, New Palestine, Ind., by Werner P. Krug, 12. Sun. p. Tr., Sept. 8.

Rogahn, Carl, Cand., in Bethel Congregation, Evergreen Park, Ill., by Roger L. Sommer, 10. Sun. p. Tr., Aug. 25.

Rueter, Arlon, in Immanuel Congregation, Freeport, Ill., by O. Schumacher, 13. Sun. p. Tr., Sept. 15.

Saeger, Lyle W., in Our Savior Congregation, Rego Park, L. I., N. Y., by F. W. Feinsinger, 12. Sun. p. Tr., Sept. 8.

Schaefer, Arthur H., Cand., in First English Congregation, New Orleans, La., by G. A. Schmidt, 11. Sun. p. Tr., Sept. 1.

Schmidt, E. O., in St. Paul's Congregation, Arlington, Nebr., by Carl Hellmann, 11. Sun. p. Tr., Sept. 1.

Schmidt, Milton W., in St. Paul's Congregation, Addison, Ill., by Daniel E. Poellot, 11. Sun. p. Tr., Sept. 1.

Schmidt, Warren, in Zoar Congregation, Elmwood Park, Ill., by H. H. Hartman, 12. Sun. p. Tr., Sept. 8.

Schulenberg, Leonard G., in Trinity Congregation, Janesville, Minn., by A. T. Koehler, 12. Sun. p. Tr., Sept. 8.

Schulz, Delbert, in Trinity Congregation, Richmond, Calif., by O. Rohrer, 12. Sun. p. Tr., Sept. 8.

Speckhard, Herman J., as teacher in the mission congregation at Carrollton, Ill., by Arthur Kaul, 11. Sun. p. Tr., Sept. 1.

Stegemann, Delbert, Cand., in First St. John's Congregation, Chicago, Ill., by Paul Sauer, 12. Sun. p. Tr., Sept. 8.

Stelter, Martin, in St. Paul's Congregation, Janesville, Wis., by E. A. L. Treu, 10. Sun. p. Tr., Aug. 25.

Stelzer, Harold T., in St. James' Congregation, Howard Lake, Minn., by Theo. Melinat, 13. Sun. p. Tr., Sept. 15.

Wiechmann, E. F., in Trinity Congregation, near Hilbert, Wis., by G. F. Barthel, 12. Sun. p. Tr., Sept 8.

Wilde, Oscar, in St. Paul's Congregation, Kankakee, Ill., by Carl F. Haller, 1. Sun. p. Tr., June 23.

Dedication

Grand Junction, Colo. The new Church of Messiah Congregation (M. E. Mayer), 7. Sun. p. Tr., Aug. 4.

Monroe, Mich. The new pipe organ of Holy Ghost Congregation (J. M. Hieber), 5. Sun. p. Tr., July 21.

St. Louis, Mo. The new Church of Transfiguration Congregation (W. J. Seebeck), 5. Sun. p. Tr., July 21.

Anniversaries

(25th, 50th, 75th, 100th, etc.)

Augusta, Wis. Grace Congregation (H. Mueller), the 75th, 11. Sun. p. Tr., Sept. 1.

Cape Girardeau, Mo. Hanover Congregation (Wm. Wittrock), the 100th, 12. Sun. p. Tr., Sept. 8.

Elk Creek, Nebr. St. Peter's Congregation (W. G. Nau), the 75th, 6. Sun. p. Tr., July 28.

Maple Heights, Ohio. Zion Congregation (A. C. Keck), the 50th, 13. Sun. p. Tr., Sept. 15.

Newhall, Iowa. St. John's Congregation (O. T. Schreiber), the 75th, 12. Sun. p. Tr., Sept. 8.

Norfolk, Nebr. Christ Congregation (Theo. Harms), the 75th, 10. Sun. p. Tr., Aug. 25.

Conference Meeting

Pastors':

Florida, Oct. 22—24, Grace Church, Jacksonville. Mission service: E. F. Helms (Lail). Lutheran Position on Divorce (1 Cor. 7:1-17): D. Gibson. The Family Today: C. F. Kellermann. Discussion Forums: Each One Reach One: Visitors. Stewardship: Steinbach. Principle of Sola Scriptura: F. P. Zucker. Unionism — Separatism: E. J. Bergt. Love in the Life and Work of the Church: D. Gibson. Prayer Fellowship: C. F. Kellermann. Rom. 16:17-18: F. H. Zucker. What is Divisive of Church Fellowship? J. Walker. — LEWIS C. GERBHARDT, *Secretary.*

Pastors' and Teachers':

Northern Ohio, Oct. 23—25, Cleveland (St. John's, Nottingham). Communion service Wednesday evening, Oct. 23. For housing please notify Pastor W. J. Luecke before Oct. 20. — OTTO F. STOLZENBURG, *Chairman.*

The Wisconsin State Teachers' Conference

Wisconsin Synod, is observing its 75th anniversary on Nov. 6—8 at St. Lucas School (Pastor H. Koehler), Kinnickinnic Ave. and Dover St., Milwaukee. All former members of this conference are herewith invited to attend. — J. F. GAWRISCH, *Secretary of Anniversary Committee.*

The Midwest Institutional Workers' Conference

meets Oct. 22, 23, in Concordia College, Milwaukee. All who plan to attend and desire meals and lodging are requested to notify Pres. Leroy C. Rincker. — THEODORE E. KISSLING.

Result of Election

Prof. L. W. Spitz, Ph. D., of Concordia, Mo., was elected to the chair of Systematic Theology at Concordia Seminary, St. Louis, Mo. The College of Electors met Tuesday, Sept. 17. — OLIVER R. HARMS, *Secretary*, COLLEGE OF ELECTORS.

Announcements

Pastor G. C. Kohlstedt, Armour, S. Dak., has been appointed Visitor of the Mitchell Circuit to replace Pastor Edgar Walz, who has accepted a call into another District. — WALTER NITSCHKE, *President of the South Dakota District.*

Four men candidates and three women graduates from River Forest will be available for teaching positions at the end of November. Calls or applications for these graduates should be sent by the congregations to the respective District Presidents by Oct. 23. No supply teachers are available at this time. — W. F. LICHTSINN, *Chairman of the Assignment Committee.*

Available

Any mission congregation that can make use of some seventy-five Evangelical Lutheran *Hymn-Books*, some with and some without notes, may have such by writing the undersigned and paying shipping charges. — REV. H. F. MILLER, 502 S. Riverside Dr., Winamac, Ind.

During National Lutheran Radio Week

all Christians should make an effort to spread the name of Christ in their territory. You can contribute by securing time on your local station. This year National Lutheran Radio Week will be from October 27 to November 2. Make arrangements *now* to participate in this program by establishing contact with your local station. — REV. HERMAN H. HOHENSTEIN, *Director of Radio Station KFUO.*

August Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

For Blind Missions: Mrs. Ernest R. Munsche $5.00, Trinity S. S., Centralia, Ill., 7.46, "A Lutheran Witness Reader" 1.00. For Lutheran Hour in Memory of H. M. Wegman: Bethlehem Lad. Aid 2.50, Mr. and Mrs. Herman Kahler 1.00. For China Missions: Ole L. Tynning 20.00, Mrs. Edwin Meyer 2.00. Lutheran Boarding Home Family in Memory of Mrs. Anna Wisker, China Missions, 5.00, in memory of Oscar Washburn, St. Louis City Mission, 5.00. Mrs. Augusta G. Ramming in Memory of Max Goetze, Pension Contingent Fund, 3.00. Wm. Glock, Synodical Budget, 15.00. H. Chr. Hiller, Africa Missions, 5.00. A Friend, Portland, Oreg., Lutheran School for the Deaf, Detroit, 10.00. "Mission Friend," Wilbert, Minn., Mission in Germany, 10.00, German Relief 10.00, KFUO 10.00. Per Foreign Mission Office: Mrs. Matilda D. Zeits, India Missions, 400.00, China Missions 400.00, Africa Missions 200.00; Trinity S. S., Lincoln, Nebr., India Stipendee, 10.00; Gus and Rowena Doenges in Memory of Mr. Frank A. Nagel, India Missions, 5.00; Mrs. Margaret Tessner, India Missions, 5.00; Mrs. Fred Dorr, India Stipendee, 70.00; Mrs. Dora Grace, India Stipendee, 6.00; St. Paul S. S., Albion, Mich., China Orphanage, 10.00; Mr. and Mrs. John Perko, China Hospital, 15.00; N. N., St. Louis, China Missions, 10.00; Misses Ruth and Olive Palm, India Student, 40.00; Missionary J. G. Steinhoff, Congregations in London, Foreign Missions, 194.00; Norman Bradow, India Missions, 100.00; Mrs. Clara Willits, India Lepers, 25.00; Zion Ev. Luth. Mission Society, Palmyra, Mo., Special for Rev. H. F. Peckman, 12.25; N. N., Oklahoma City, Okla., India Student, 30.00.

Legacies and Bequests: Herman John Dube $468.50. Robert Niedner 1,710.13. C. M. Kreinbring 6,231.75.

W. H. SCHLUETER, Treas.

Changes of Address

Pastors:

Ahlman, A. G., 609 S. 21st St., Lincoln, Nebr.
Aumann, Richard, 3027 Beacon Ave., Seattle 44, Wash.
Beck, W. F., 5584 Lansdowne, St. Louis 9, Mo.
Becker, Philip, 160 First Ave., N., Yorkton, Sask., Can.
Becker, Wilbur H., Fonda, Iowa
Boehne, H. Paul, 2120 Elm St., Murphysboro, Ill.
Brack, Orlett D., Star Route, Norton, Kans.
Brauer, H. A., 9023 Beverly Ct., Detroit 4, Mich.
Brehm, John J. C., R. 1, Lewiston, Minn.
Busch, E. D., 720 13th E St., Eugene, Oreg.
Dierker, E. J., 1809 Swanwick St., Chester, Ill.
Fiene, E., *em.*, 1003 Second Ave. N. W., Great Falls, Mont.
Friedrich, Edwin A., R. 3, Fergus Falls, Minn.
Goetze, C. Fred, 9236 S. Green St., Chicago 20, Ill.
Hafner, Roland, Stanley, N. Dak.
Heckmann, P. W., 1120 Eagle Drive, Forth Worth 11, Tex.
Heine, Virgil P., Ulmer, Iowa
Herrmann, J. E., 1408 E. Ninth, Winfield, Kans.
Heyne, William, *em.*, Waconia, Minn.
Hofman, M. F., Hamilton, Tex.
Klatt, N. E., 312 E. Honeywell, Hoopeston, Ill.
Klausmeier, J. H., R. 2, Convoy, Ohio
Klewin, Thomas, 32-15 38th St., Long Island 3, N. Y.
Lemke, Victor, White, S. Dak.
Lichtsinn, Edmund W., R. 2, Friona, Tex.
Lopahs, Martin C., 2303 S. 50th Ave., Cicero 50, Ill.
Lossner, Otto, Bunceton, Mo.
Martens, E. H., Ludell, Kans.
Matthias, Elmer W., 1323 13th St., Galena Park, Tex.
Mayer, H. A., 6423 January St., St. Louis 9, Mo.
Meyer, Arno C., R. 1, Cape Girardeau, Mo.
Mueller, Arnold G., R. 1, Bloomington, Nebr.
Neipp, Paul C., Calle B No. 107 Entre Calzado Y 5a, Vedado, Havana, Cuba
Nietzke, Carl E., 4100 Cadillac Ave., Detroit 14, Mich.
Oldehoeft, A. E., 335 W. Seventh St., Junction City, Kans.
Otte, B. J., *em.*, 3631A Nebraska, St. Louis 18, Mo.
Raedeke, G. H., 210 Wilbrod St., Ottawa, Ont., Can.
Roschke, Norbert F., 169 East 48th, S., Murray, Utah
Schmidt, John C., 205 West Arbor Vitae, Inglewood, Calif.
Schuster, Wm. K., Box 1397, Corsicana, Tex.
Soderstrom, Con. E., 522 E. Jefferson, Clinton, Mo.
Teyler, A. H., R. 1, Box 159, Canby, Oreg.
Wagner, H. A., Lawton, Iowa
Wendler, Harlan C., c/o Rev. J. F. Schulz, 507 N. W. Ninth, Oklahoma City, Okla.
Wolfram, Ernest A., Jr., 2409 Victory, Apt. 3014, Portland 17, Oreg.
Wyneken, Karl, *em.*, 5400 Charles Ave., Parma 9, Ohio
Zapf, Edmund A., Edgeley, N. Dak.
Zoch, G. A. Taylor, Tex.

Teachers:

Bauer, Raymond, 1909 Collingwood, Toledo 2, Ohio
Becker, E. George, 1657 Hering Ave., New York 61, N. Y.
Behnken, Donald, 1216 South 17th, Sheboygan, Wis.
Bendien, Leroy, 2116 W. 21st St., Chicago 8, Ill.
Duensing, M. C., 5802 Rice St., Chicago 51, Ill.
Eberhard, Louis C., 226 S. Dacotah St., Los Angeles 33, Calif.
Eggers, Bernard, 3450 York St., Denver 5, Colo.
Hinze, Rudolph W., 1299 East 137th St., Cleveland, Ohio
Kiehl, Hy. G. H., 5331 Walsh St., St. Louis 9, Mo.
Kirchhoff, Wm. J., 7336 Arlington Drive, Richmond Heights 17, Mo.
Knack, Delbert E., 3300 Webster Ave., Pittsburgh 19, Pa.
Meyer, Elmer G., 1415 Leonard St., Indianapolis 3, Ind.
Miller, Dr. Frank B., Albion College, Albion, Mich.
Moeller, David, R. 5, Box 193, Vancouver, Wash.
Muehl, Walter C., 302 Clark St., Crown Point, Ind.
Mueller, H. F. C., *em.*, Long Prairie, Minn.
Panning, H. J., 1327 Summit St., Fort Wayne, Ind.
Petrowsky, R. W., 1063 N. Church St., Decatur, Ill.
Preuss, Theo., 2829 S. Springfield Ave., Chicago 23, Ill.
Rebsch, Paul, 602 Majestic St., Houston 10, Tex.
Rittmueller, Walter, 2436 Bewick St., Saginaw, Mich.
Roth, J. M., 633 S. Tenth St., Saginaw, Mich.
Schleef, A. W., 524 W. Stewart St., Owosso, Mich.
Schnitker, H. G., Box 332, Princeton, Wis.
Schumacher, H. A., 410 S. Montgomery St., Watertown, Wis.
Schwark, Kenneth, 1711 Clay Ave., Waco, Tex.
Stelter, Martin, 1210 W. State St., Janesville, Wis.
Stelzer, Harold T., Howard Lake, Minn.
Weinrich, W., R. 1, Box 346, Cornelius, Oreg.
Zehnder, George A., 2226 Kentucky Ave., Baltimore 13, Md.

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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